The CHRISTIAN CENTURY

A Journal of Religion

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By Albert W. Palmer

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The Protestant Handicap
Editorials

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In This Issue

ALBERT W. PALMER after a distinguished career in the pastorate, during which he held pulpits in Oakland, Calif., Honolulu, T. H., and Oak Park, Ill., became president of Chicago theological seminary in 1930, succeeding Dr. Ozora S. Davis. Dr. Palmer is the author of "The Drift toward Religion," "The Human Side of Hawaii," "The New Christian Epic," and "Paths to the Presence of God." His article in this issue deals with the theme he discussed in an address before the recent 25th anniversary session of the Federal council of churches.

RAYMOND P. CURRIER after a period of service on the mission field, during which he taught in Judson college, Rangoon, Burma, returned to this country for work as field secretary of the Student Volunteer movement. An article by Mr. Currier, "Rethinking Missions in the Colleges," published in The Christian Century on June 21, 1933, attracted wide attention. Mr. Currier has recently been engaged in a special research project under the direction of Dr. John R. Mott.

RALPH COOPER HUTCHISON gained national attention when he returned from his post as a Presbyterian missionary in Persia, where he was dean of the American college in Teheran, to become president of Washington and Jefferson college, Washington, Pa., in 1931. Dr. Hutchison has thus been able to study higher education in the United States as it appears from a distance, as well as from the vantage-point of a college president's office. Recently, his views on changes in college curricula, made necessary by new economic conditions, have attracted wide attention when presented to the convention of the New Jersey state teachers' association and similar gatherings.

The CHRISTIAN CENTURY

December 20, 1933

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Calendar of Coming Events

Dec. 27-29. All-South Baptist young people's union conference, Nashville.

Dec. 27-Jan. 2. American association for advancement of science, Harvard university and Massachusetts institute of technology, Cambridge, Mass.

Dec. 28. Union ministers' meeting, Chicago church federation, Christmas religious drama, Central Y.M.C.A. auditorium, Chicago.

Dec. 31-Jan 7. National convention of evangelists and Christian workers. Russell Conwell Baptist temple, Philadelphia.

Jan. 3. Council of Free church (United and Universalist) Boston.

Jan. 3-5. Annual conference of foreign missions. Conference of North America, Garden City, L. I.

Jan. 4-12. Addresses by L. Foster Wood of Federal council's commission on marriage, Massachusetts federation of churches, Boston and other Massachusetts cities.

Jan. 8. Annual Greater Boston federation of churches, Boston.

Jan. 8-10. Illinois Baptist ministers' retreat, state convention, Mattoon, Ill.

Jan. 9-11. Joint meeting of Home Missions council and Council of Women for home missions to evaluate home missions program, Fifth Avenue Presbyterian church, New York city.

Jan. 14, 15. Addresses by Harry F. Ward, council of churches meeting, Seattle, Wash.

Jan. 15-17. Fourth annual Nebraska ministers convocation, First Plymouth Congregational church, Lincoln, Neb.

Jan. 16, 17. Annual meeting of Educational association of Methodist Episcopal church, Hotel Statler, St. Louis, Mo.

Jan. 19. Eighth annual complimentary dinner to students from foreign lands, Chicago church federation, C. C. Morrison, speaker, International house, University of Chicago, Chicago.

Jan. 21. Education day for colleges, Disciples of Christ.

Jan. 22-25. Congregational-Christian mid-winter meetings of commission on missions, home board of directors, prudential committee of the American board and associated organizations, First Congregational church, Evanston, Ill.

Jan. 29. Alden Tuthill lectures, Congregational, Chicago theological seminary, Secretary Henry A. Wallace, speaker.

Jan. 29. Annual meeting of Chicago church federation, World alliance for international friendship through the churches, Mr. Fred B. Smith, speaker, LaSalle hotel, Chicago.

Feb. 20. Midwest conference on church music, Northwestern university, Chicago.

Apr. 2-5. Spring convocation and alumni week, Colgate-Rochester divinity school.

Notice!

The Christian Century desires to print advance notice of events of more than local importance in the world of religion and social service. It is necessary, however, that such notices reach the editorial office at least three weeks in advance of the date of the event announced if they are to appear in the Calendar of Coming Events.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

THE DISSOLUTION of the nazi German Christians as an organized party within the church marks the collapse of the effort to reduce German Protestantism to the status of an agency of the Hitler government and to remold the institutions of religion into the image of the Hitlerized state, and the triumph of the pastors who heroically refused to be regimented into a purely Aryan society for the promotion of pan-Germanism. So apparently overwhelming was the force which the protesting pastors defied that on the morning of December 9 they must have felt very much like the three Hebrew children emerging from the fiery furnace, or Daniel issuing from the lions' den. (These Semitic parallels can now be used without compromising their case.) In its final stages, it was in fact not so much a dissolution as an evaporation of the nazi church party. In a stormy session of the German Christians, one member after another arose and announced his withdrawal, until there was nobody left except Bishop Hossenfelder of Brandenburg and the bishops of Saxony and Silesia. So they disbanded. The event was a matter of organization rather than of conversion. The super-patriotic and anti-Semitic element will continue to be a "movement," but it will no longer be a church within the church, dominating the whole, forcing its candidates into office and rewriting the creed and the laws of the church in conformity with its nazi ideals and for the promotion of the Hitler program.

German Christians Liquidated

A Change of Tactics Not of Heart

BRIEFLY explaining what had happened, Bishop Hossenfelder said: "The change was made because the government did not desire high church officials to pursue party politics." Which, being interpreted, means that the government came to realize that, all-powerful as it is in the field of political action, even its support of the German Christian party could not prevent the church from splitting wide open if the principles of that party were made the law of the church. The government does not "desire high church officials to pursue party politics" because it does not believe in party politics, in the state or in the church. There are no parties in Germany. The all-nazi reichstag assembled December 11. All other parties have been eliminated. To have a nazi party in the church would imply that the rest of the church constituted an anti-nazi party, and that would never do. If the nazi party in the church could have swept the field, as the nazi party in the state did, its victory would have been welcome enough. But it could not. The same ruthless methods could not be applied, and the resistance was of a sterner sort. Since the government's efforts to dominate and reconstruct the church failed, it could without embarrassment disavow the agents through whom the effort had been made. The failure means a change of tactics, not a change of heart, on the part of the government; but perhaps also some inkling of realization that there is something about a church that makes it less susceptible to manipulation for political purposes than had been supposed.

The New Deal Is to be Permanent

THERE was more at stake than the public appreciated in the tussle at Washington which resulted in the transfer of George N. Peek from direction of the AAA to a post in the state department. The press has said a good deal about Mr. Peek having been "conservative" and Mr. Tugwell, who apparently brought the issue to a head, having been "liberal" or even "radical," but the matter went a lot deeper than that. Mr. Peek and Mr. Tugwell represented two different philosophies of the new deal. Because both men were in key positions in a single department—the department of agriculture—and because both were men of force, they collided. But their collision had meaning for the entire administration. The two men parted company over two fundamental questions. Mr. Peek—like his former business partner, General Johnson—believes that the

profit motive is necessary to keep the industrial machine going; Mr. Tugwell believes that a satisfactory general standard of living cannot be attained without bringing the profit motive under such severe control as to make it lose practically all its power as an incentive. Mr. Peek regards the new deal as a means for getting the nation out of the mess it has been in; Mr. Tugwell regards the new deal as a program for the building of a new social order from which the possibility of future messes of the same sort will be eliminated. When the moment came at which Mr. Roosevelt had to choose between Mr. Peek and Mr. Tugwell, every government servant in Washington was aware that the decision would involve the fate of the ideas as well as the fate of the men. It is perhaps too much to say that the President's action can be regarded as complete endorsement of Mr. Tugwell's point of view, but it is not too much to say that if Mr. Roosevelt had sustained Mr. Peek his action would have been tantamount to a repudiation of the other philosophy. As a consequence, it would have driven out of the administration numbers of public servants who now are its brightest promises for the future. These men now stand by because they believe they have assurance that the President is working for permanent change as well as for present recovery.

Secretary Wallace to the Federal Council

HAD Secretary Wallace been able to deliver his speech to the Federal council before he did, there could have been none of the doubt which the press showed as to where he stood on the Tugwell-Peek issue. For in that address Mr. Wallace specifically called the new deal an effort to secure "enduring social transformation." The secretary's speech, however, was far more than an expression of political policy from a high officer of the government. It was evidence that there is at the heart of this administration the most profound sort of religious understanding, and the most complete committal to a fundamentally religious solution of the nation's and mankind's present difficulties. Mr. Wallace's words were as the poles removed from the usual palaver handed out by public men to ecclesiastical gatherings. He showed that he really knew what religion has been all about; he knew the real meaning of Israel's prophets and of the proscribed Christian communities of the second and third centuries; he knew how Luther differed from Calvin and Zwingli, and how all three of them differed from the medieval church; he knew the part which Protestantism played in fostering the rugged individualism of the nineteenth century, and of its concern to come to terms with Spencer, Darwin and Huxley while surrendering to Mammon. He put his finger on the heart of the religious problem—the bringing to life of a new economic man: "What an extraordinary twist of the human mind it was in the nineteenth century to think of human society as composed of so-called 'economic men'! As a result of this thought, an increasing percentage of our population did in fact become 'economic automatons.' The profit motive ruled and it was discovered that through the mechanism of money and the organized commodity and stock exchanges, it was possible to make huge profits in an atmosphere so theoretical and divorced from reality that mistakes in judgment, involving millions of innocent victims, became all too easy." And so on, through a brilliant analysis climaxed with the sentence: "We look at all this and ask what mainspring inside of us is broken, and where we can get a new mainspring to drive us forward."

Religion Under the New Deal

BUT Mr. Wallace was not content with analysis and repentance. He presented a clear prophecy of the future American society, with the claim that this can be attained only through the operations of religion. And what religion! "I am wondering if the religion we shall need during the next hundred years will not have much more in common with the Christianity of the second and third centuries or possibly even with that of the middle ages than with the Protestantism of the past one hundred years. The strong personal initiative conferred by the Protestant religions must in some way be merged into a powerful religious attitude concerning the entire social structure. I am not talking about welfare drives . . . The thing I am talking about goes much deeper. It is an attitude that will flow not from external compulsion but that will spring from the hearts of the people because of an overwhelming realization of a community of purpose. Perhaps the times will have to be even more difficult than they have been during the past two years before the hearts of our people will have been moved sufficiently so that they will be willing to join together in a modern adaptation of the theocracy of old." (That last phrase will stand some thinking about!) "Neither socialism nor communism meets the realities of human nature as I sense them. Both have an emotional dryness, a dogmatic thinness, which repels me. They deal in the dry bones of the 'economic man' and I crave in addition the flesh and blood and spirit of the religious and artistic man. . . . The economic and business machine should be subjected more and more to the religious, the artistic and the deeper scientific needs of man." As the genuinely prophetic quality of Mr. Wallace's thought disclosed itself, it became hard not to ask the question: Where does actual religious leadership lie, in such a public servant as this, or in the church delegates who listened to him?

Questions Unsettled By Repeal

LAST week The Christian Century was commenting editorially on the hasty improvisation of liquor laws and on the general unpreparedness of the administration and the states for the new order (or

disorder) that they have invoked. Confirmation of that somewhat general statement is provided by the detailed analysis presented by R. L. Duffus in an article in the New York Times, listing and discussing "ten questions left unsettled by repeal." These questions are: "What shall be the role of the federal government with reference to liquor regulation? Is the present system of control under the codes desirable? How does the federal government propose to protect dry states as required under the twenty-first amendment? What system should be set up for the regulation of the liquor traffic? Shall the liquor traffic be a state monopoly? Can the liquor business be kept out of politics? How shall the rate of taxation on liquor be determined? How can the speakeasy and the bootlegger be put out of business? How shall the return of the saloon be prevented? How can temperance be promoted?" In view of this list of unsettled questions, one is inclined to ask, What, if anything, has been settled? Nothing, apparently, except the bare fact that we are going to have legal liquor and plenty of it. All the things that were promised—revenue, state autonomy, protection of dry territory, elimination of the bootlegger, prevention of the return of the saloon, keeping liquor out of politics, temperance—remain pious promises and unsolved problems. It has been said that the country was unprepared for prohibition fourteen years ago, but surely it was not so desperately unprepared for prohibition then as it is for liquor now.

Mortgages and Missions

A LARGE city church has a mortgage of several hundred thousand dollars on its property, which mortgage is held by one of the great insurance companies. In order to adjust the payments to its ability to pay, the church has asked for a reduction of the interest rate and postponement of payments on the principal. The president of the insurance company replied that nothing could be done if the church was giving anything to missions. It was not that the president or his company had anything against missions. The idea was merely that the church ought to devote all the money it could raise, above bare living expenses, to meeting its mortgage obligation. Two questions arise: Is it reasonable for a church to allow its missionary program to be completely cancelled on demand of its mortgage-holder? Is it reasonable for the mortgage-holder to ask it? The answer to both questions is No. The church which shuts itself within its own community and repudiates its debt to the rest of the world commits suicide. It had better let the mortgage-holder take the property—if he wants it. It can get on better without its million-dollar building than without its missionary ideals and its participation in their fulfilment. The honor of the church is at stake in meeting all its obligations, but it is debtor both to the Greeks and to the barbarians as well as to the insurance company, and it cannot have a clear record by repudiating in one direction to pay in full in the other. Moreover, both the debtor and the creditor should consider that the amount of money a church can raise within a given period and under given economic conditions depends upon what it intends to do with it. Income from investments does not depend upon the proposed use of it, but income from contributions does. The limitation proposed by the mortgage-holder would rob missions without enriching himself. Indeed, by devitalizing the church it would be much more likely to dry up the springs from which must flow the funds which he is entitled to receive. Readjustments in interest rates and moratoriums on amortization payments are standard practice and should not be conditioned on ruinous economic policies on the part of the debtor. The institution or individual who lends money to a church ought to know in advance that it may take a mortgage on its property but that it cannot get a lien on its soul.

Limiting Tax Exemption For Church Property

IT is inevitable that the question of tax exemption for church property should be raised again at this time when there is so much reason for rethinking the whole subject of taxation and public revenue. This is, to be sure, only a minor item in tax reform. However, it is not a small one. Only extremists now urge that all church and school property should be taxed like property held or used for private profit. The report of the New York city affairs committee rightly says that the present state of American public opinion would not support such a policy. But short of that, there are two aspects of tax exemption which deserve attention. The first is that there are many large and valuable tracts of land wholly exempt from taxation because some small corner of them is used for a church or a religious or benevolent institution while the greater part of the area is used for nothing but the piling up of unearned increment. Whether all unearned increment on vacant property is not a social injustice is a controversial question which need not be entered upon here, but a strong case can certainly be made against augmenting that profit by tax exemption on the ground of a purely technical and not actual use for a religious, educational or benevolent purpose. The same principle applies where cemeteries hold vast surpluses of untaxed land for future use, and for future sale in lots at increased prices justified by the increased value of adjacent property which has borne the burden of taxation. In all such cases it is clear that the favored corporation is carrying on a real estate speculation partly at the expense of the community. If any such organization wants to anticipate its own distant needs for either funds or land by buying broad acres when they are cheap and holding them out of use while the growth of the community gives them value, the least they can do —if their financial principles are as high as their professed ideals—is to pay taxes in the meantime. The other thing that needs consideration is the future increase in the value of tax exempt land which is actually

used. The value of the site of Trinity church, New York city, for example, is said to have risen from $3,750,000 to $24,800,000 in the last fifty years. What is past, is past. There should be no ex post facto taxation. But the New York state commission for the revision of tax laws last year recommended that future increases in the value of exempt land should be taxed. It is questionable whether this can be legally done, and whether it could be justly done. Perhaps that had better wait for more radical tax reform.

The Protestant Handicap

A DELEGATE, sitting through the sessions of the special meeting of the Federal Council of Churches held in Washington, D. C., two weeks ago, listening to the excellent program of speech making, including addresses by the President of the United States and the secretary of the department of agriculture, must have had some reflections of his own on the lack of any adequate means of carrying out the convictions and performing the duties to which these speeches so solemnly directed attention. He must also have reflected upon the fact that the most intimate, primary and realistic questions with which our common Protestantism is struggling today had no place on the program. And on further reflection he would be led to the disconcerting discovery that there is no platform, or agency, or body, or common denominator of any kind where these basic questions can be confronted and discussed and, if possible, solved.

The Federal council is not to be held responsible for this lack. An analysis of existing conditions is therefore no direct criticism of the Federal council. It is doing well what it was created to do. It was created to represent the churches on the outer margin of the church's life—in the realm of reform, of social ideals, of international good will, of marriage and the family, of race relations, of labor conditions, of so-called evangelism—and to prosecute research and fact-finding in all this peripheral zone of the church's interest. But the churches themselves are not in the jurisdiction of the Federal council. The churches are presupposed. The theory on which the council was organized twenty-five years ago took the churches for granted. It was assumed that the churches were vigorous and spiritually competent in their local fields and in their denominational administration. They needed only to have added to their established functions an agency through which their united influence could be brought to bear upon these larger social questions which are to be solved in the sphere of public opinion in general.

That presupposition concerning the church, if it was valid once, is no longer valid. The churches are not vigorous. They are not spiritually competent. They are conscious of a bareness, a leanness, a lack of powerful motivation, a sense of unreality where the passion flame of devotion once burned. Their loyalties derive more from social habit and nostalgic emotion than from distinct conviction or direct insight. The sense of high responsibility and mission has lost much of its intensity. Denominational connections mean less and less, and while the common Christian cause among neighboring local churches of various names is steadily advancing in consciousness and purposefulness, it is hindered and frustrated by the irrelevancies of sectarian organization. Catholic convictions are striving to take the place once occupied by sectarian convictions, but they are unable to break through the clutter of impertinence and sheer habit which survives in the denominational system.

We are not pretending to make an analysis of the existing state of the churches, but only to call attention to a certain indisputable condition. This we do for the purpose of defining on one hand the most acute need of Protestant Christianity and, on the other hand, the pathetic limitation which inhibits the Federal council from dealing with this most acute need. The council has been empowered to act *for* the churches in respect to certain recognized peripheral issues. But it has no power to act *upon* the churches themselves by taking up those questions which have to do with the churches' own life—their efficiency, or their relations to one another, or their spiritual and institutional wellbeing. In a word, the Federal council has no *ecclesiastical* function whatever. It has been clothed with what may be called a *public* function, to be exercised on behalf of its constituent churches, but it has been taught by its twenty-five years of experience that it must let ecclesiastical questions severely alone.

The word "ecclesiastical" is here used in a broad sense, as referring to those structures and functions and conditions which have to do with the inner organization of the churches. The point is that this entire ecclesiastical field is under the jurisdiction of the sectarian system, and the prerogatives of sectarian officialism are guarded with vigilance and jealousy. Every movement toward an expression of the catholic spirit of Protestantism has to make its way against this entrenched denominational bureaucracy. Each of these denominations is organized as if it were *the* church. It is ecclesiastically self-contained. There is no function of the holy catholic church which it does not confidently exercise.

In creating the Federal council and in participating in its work throughout the years these denominational bureaucracies have seen to it that at no point should the council presume to exercise a single ecclesiastical function. Not only so, but their disposition has been revealed in such unambiguous terms that the Federal council consistently steers its programs and its activities clear of every issue which might imply in the slightest degree that the denominations were not fully competent to take care of themselves and to do the work of Christ in every community which they occupy. There have been two, if not three, periods during the council's history when efforts have been made to broaden its function, but these have come to naught. The jealous guarding of ecclesiastical prerogatives by the constituent denominations is responsible for the failure of each of these efforts.

Only as this is understood can one's impatience with

the Federal council's quadrennial meeting of 1932 and its special meeting at Washington this year be tempered. It is natural to assume that when official delegates representing twenty-five Protestant denominations meet for conference, the major questions which confront the churches in these times of unprecedented stress and need would be up for discussion and for decisive action. This natural assumption, however, does not hold. Federal council gatherings do not even have a report on the state of the churches. The state of the churches is none of the Federal council's business. The denominational judicatories look after the state of their own churches, in so far as their state is looked after at all. And so, on its ecclesiastical side, which is the most vital side of Christianity, the catholic aspirations of our time have no medium whatever through which they may find expression, in which they may test their validity, and by which they may, perhaps, be bodied forth in actual practice.

Let us be more specific. Suppose that the recent Federal council meeting at Washington had been competent, constitutionally competent, to hear a report on the state of the churches, and to make such report the basis of deliberations, looking toward action (of some kind). Suppose that by "the state of the churches" was meant, specifically, the state of the Methodist, the Presbyterian, the Baptist, the Episcopalian, and all the other denominations, as such, and the state of the local churches as well. Some momentous facts would have been brought to light, especially if this kind of program had been followed for some years past, and had therefore accumulated information and established even tentative standards against which to measure the facts brought out by this year's report. It would be presumptuous to speculate as to what these facts would be. But we may be sure that a report on the state of the local parishes would have dealt with the desperate financial condition in which our churches find themselves. This would involve many aspects—support of the clergy, overchurched communities, mortgaged properties, vastly overexpanded church "plants," waste of home mission money in support of unneeded churches, and so forth.

Without doubt such a report would have brought into the light some signs of spiritual revival and, equally without doubt, distinct signs of spiritual decadence. To be yet more specific, it would have focused the spotlight upon the so-called Goodwin plan for raising church money by putting the Christian church in partnership with a vast commercial corporation in which the church is merely the silly tool by which ingenious and daring men hope to get enormously rich. A report on the state of the local churches could not have overlooked this astonishing development—endorsed and actively promoted (God save us!) by two Methodist bishops, one Episcopal bishop, clergymen in high places, and of the chief women not a few! Churches north, south, east and west signing, in the person of their most elect women, to the number of nearly two hundred thousand, a three years' contract (the substantive content of which they do not yet know) to turn the church of Christ into a *market* sealed and delivered to a private corporation which would, in turn, "sell" this market on the corporation's own terms to manufacturers of its own selection for its own private prifit!

Here was an astounding phenomenon. The thing was running like an epidemic through the churches before it received any public attention. Its ultimate success is, of course, unthinkable; it is as sure to come to naught as that today's sun will set. But what does it say as to the state of the churches? That they feel the pinch of the depression? Yes, of course. That denominational churches entail a preposterously large overhead expense which disillusioned church members no longer feel obligated to support? Yes, and this is highly significant. But more than all else, the amazing initial response of the church to the Goodwin plan betrays the spiritual vacuity at the center of great masses of our Protestantism. Churches whose activities are so cluttered with artificial irrelevancies derived from denominationalism, and with cheap irrelevancies derived from the necessity of sustaining denominational morale, could hardly be expected to see any incongruity in adding yet one more irrelevancy even though they thereby tied themselves in with the discredited capitalistic system by doing so, and compromised the moral and spiritual autonomy of the Christian church.

But the character and welfare of the local churches are not within the jurisdiction of the Federal council. The parish churches have no outlet to the upper air of ecumenical discussion and judgment; they are smothered under the irrelevant jurisdiction of their denominational organization, or left to shift for themselves under a dogma of ecclesiastical laissez faire.

Suppose, again, that our hypothetical report on the state of the churches had included a report on the state of the denominations, as such. Many realistic facts would have been brought to light. Only one can be referred to here. Such a report would have dealt with the breakdown of the missionary enterprise. It would have brought the Federal council face to face with the Laymen's report. This is the most vital issue now before American Protestantism. It was not even mentioned at Washington. Why? Because foreign missions are conducted by the denominations as such, and are therefore an ecclesiastical, not a public, function of the churches. They are not within the jurisdiction of the Federal council, even for purposes of discussion. Their administration is jealously guarded by the denominational mind which operates through denominational boards. The missionary enterprise never gets into the ecumenical upper air for objective consideration. It is sequestered and smothered in denominational board meetings, or in mass meetings set up and controlled by denominational boards.

Why is the Laymen's report not receiving the consideration which is its due? The reason is that the boards, singly and cooperatively (through the Foreign Missions conference) have tried to ignore and transcend it by the pathetic policy of stirring the dying embers of a burned out missionary fire in the churches. This course is wasteful and hopeless. The times call for a new orientation of the missionary enterprise.

No denomination alone can provide it, nor has any denomination the disposition to try to provide it. The Federal council is the logical forum upon which to discuss Christian missions and it is the natural agency of common Protestantism for carrying the enterprise into the new day.

The Federal council has exhausted its present commission. The times require that it be re-commissioned with a new charter in which the distinction between ecclesiastical and non-ecclesiastical functions shall no longer obtain, either explicitly or implicitly. The churches themselves should be brought into the purview of its functioning. No denomination can justify the continuance of a policy of self-sufficiency in face of the new situation. The denominations themselves must be brought out into the light of day. Their deliberations and decisions are too much secluded and protected, and therefore lacking in a sense of responsibility to the higher wisdom resident in the Christian church as a whole. What Protestantism now needs is to be set free from the inertia and impotence of its sectarian divisions. It needs to discover something like an ecumenical mind and to follow the guidance of this higher wisdom. Only in this way can we ever sing again with truthful realism, Like a mighty army, moves the church of God!

Block-Booking Must Go!

THE movie code has been signed, and the big producing companies that maintain the Hays office are congratulating themselves on having won another victory. On the face of the situation, the effort of such bodies as the Motion Picture Research council, such publications as The Christian Century, and such public-minded citizens as the thousands of clubs, church groups and individuals who petitioned Washington, have come to nothing. The movie magnates have the President's signature on a charter for their industry which may help to restrain them from cutting each other's throats in bidding up the salaries of actors, which may make it necessary for them to improve working conditions among their technical employes, but which is silent on the proposals submitted for protection of the rights of the public. The code, as signed, will actually work to tighten the monopoly control of the moving picture industry by Mr. Hays' employers.

The movie monopolists should make the most of this victory while they have it. It will not last long. The decision to conduct the industry without some form of state protection of the community interest cannot be final. It cannot be final for two reasons. In the first place, there is reason to believe that Mr. Roosevelt has not yet understood the actual issues that were at stake in the recent code hearings. He may come to understand those issues, and if he does we believe that the genuine social concern of the President will force a code revision. In the second place, the trade practices involved are so evil in their effects that, even if the federal administration does not see a new light, states and local communities will soon find themselves forced to act for their own self-protection.

Such evidence as has come from Washington is sufficient to prove that the Roosevelt administration had only begun to awaken to the block-booking, blind-buying and monopoly market issues when the code was signed. Up to the very end, the Hays office appears to have been able to distort the thinking of NRA officers on these issues. The movie code, after weeks of hearings, was sent to the President for signature by the NRA administrators without the slightest recognition of the pleas which had been made by the independent producers and exhibitors, and supported by the portion of the public which the monopoly sniffs at as "the reformers." The President, evidently sensing a public disapproval of no trifling sort, held up his signature for almost a month pending another review. Well he might! On a single petition, for example, he found block-booking and its concomitant practices condemned by more than two hundred citizens including A. Lawrence Lowell, Jane Addams, Roger W. Babson, Henry Sloane Coffin, Mrs. Calvin Coolidge, Stephen P. Duggan, Ivy L. Lee, Francis J. McConnell, William A. Neilson, Henry Fairfield Osborn, Ellery Sedgwick, E. R. A. Seligman and others of equal distinction. Hundreds of such petitions reached Washington. Yet at length, under NRA advice, the President signed.

Did the NRA know what it was doing? The reader can form his own opinion; here is what happened. When the news of the President's signature was given out, it was accompanied by announcement from NRA sources that the code thus adopted constituted a turning down of the attempt of the Motion Picture Research council and others to insert provisions for censorship into the code! The Christian Century has, in the light of this announcement, carefully studied again every proposal for changes in the code that was submitted by the council, supported by this paper and by the petitions which backed up the editorial position. Not a single reference to censorship can be found in these proposals! On the contrary, both the petitions and the carefully worded proposed code provisions (drawn up by Professor Joseph P. Chamberlain, Columbia's famous expert on the drafting of legal documents) dealt only with block-booking, blind-buying, open selling, and the right of non-theatrical agencies to show films.

From the beginning, the Hays office has adopted the tactic of denouncing every proposal for reform in the moving picture industry as an attempt to impose censorship. In this instance, the NRA office adopted that same tactic. Obviously, in a matter of this technical complexity the President had to be guided by his own organization. Probably he, too, was assured—as was the public—that what the protesters against the code sought was censorship. The time will come when he will learn that it was some-

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thing else entirely. He will learn that what was sought was the end of trade practices which hand the entire industry over to the tender mercies of Mr. Hays' handful of employers and render the local exhibitors helpless in the hands of Hollywood. When he learns that, we expect to see Mr. Roosevelt wake up to the fact that Mr. Hays and the NRA office have put something over on him. Then there will be action.

But if this confusion is maintained in the federal administration, it cannot last throughout the nation. The public, which has been told that the Hollywood magnates have been fighting censorship, has been fooled, and it will find it out. If the tawdry and meretricious character of the movies continues to feed the public resentment and disgust, demands upon local exhibitors for greater care in the choice of pictures shown—demands from civic bodies, women's clubs, church organizations, parent-teacher associations and the like—will increase. Then will come discovery that the trade practices against which the "reformers" have actually been fighting give the local exhibitor an ironclad alibi: he will claim that so long as block-booking, blind-buying, monopoly-selling continue he is helpless to meet community sentiment.

Most communities do not yet know what these trade practices really are. When they are told that block-booking and blind-buying are merely usual methods of wholesaling, and are really the means by which the high-minded producers can make local theaters show the worthy pictures that make little or no profit when, if left to themselves, they would show only the cheap and sexy films that bring dollars to the box office, they swallow it. Altogether apart from the fact that box office records show an overwhelming public reaction against trash and in favor of good stuff—"Three Little Pigs" and "Little Women" are, each in its own way, the most sensational box office successes since "Birth of a Nation"—the parallel with other types of wholesaling is completely fraudulent. Block-booking, whereby an exhibitor must buy practically all the output of a producer in order to get any of it, and blind-buying, whereby he must sign up to show pictures that have not even been put into scenario form, are practices which, as the research council has pointed out, would be like forcing local bookdealers to buy the entire list of a publisher in order to obtain a single book—and then to declaim the whole list, good, bad and indifferent, into the ears of the community! No wonder Great Britain has already outlawed these practices. They have no standing under any conceivable system of "fair competition," and they are aggressively productive of social irresponsibility.

What it all comes down to is this: The question of censorship was not up in the code hearings. The proposal made by the Motion Picture Research council, under the chairmanship of Dr. Lowell, and supported by The Christian Century and so many of its readers, would have done away with block-booking and blind-selling. So long as these specific trade practices continue the community cannot effectively bring pressure to bear on the local exhibitor, since he is practically without discriminatory powers. This applies especially to the smaller communities and neighborhood theaters in large cities; the de luxe city theaters are seldom anything but branches of Hollywood studios. When these local communities wake up to the fact that these trade practices thus exempt local exhibitors from responsibility, they will demand action. Local exhibitors, made responsible for the pictures they show, may prove no better in their choices than have the Hollywood monopolists, but they will at least be without alibi; they will then be where the local community can really get at them.

The purpose of block-booking and blind-buying is to insure that the big Hollywood firms behind the Hays office can be guaranteed that their pictures, no matter how silly, how vapid, how stupid, how inartistic, how sexy, how distorted, will be sold. These trade practices are devices to keep independents out of the industry and monopoly in the hands of corporations that have proved utterly unworthy of the trust which monopoly implies. If the President, if the NRA, fail to see this, then the actual experiences of disgusted local communities will finally teach the public the truth. And then there will rise a demand for federal or state legislation that cannot be gainsaid. To give the local community a chance to have a real say in this matter, block-booking, blind-buying and their associated practices must be ended. They will be ended, if not by action of the President or NRA revising the code, then by action of congress or state legislatures. One way or the other, this fight to break the monopoly of Hollywood and to give American communities control over their own movies will go on. Block-booking must go!

"Mary Pondered All These Things"

MOTHER Mary's mind—
A repository—
Cherished every kind
Of event and story.
She remembered what
Joseph soon forgot.

Quite incredible
How she could recall
Word and miracle,
Pain and passion! All
Through the days she pondered
In her heart, and wondered.

Mothers still, it seems,
Keep their hearts like Mary—
Full of things and dreams—
Like a reliquary.
Men like Joseph yet
Easily forget.

E. McNEILL POTEAT, JR.

The Eternal God and the Present Hour

By Albert W. Palmer

GODLESSNESS is the greatest peril of the present hour! I mean by godlessness just what the word means in its barest outline: to be godless is to have God subtracted from you. To be without God is to have a world-view in which there is no unifying power and no central intelligence; it is to have no moral code beyond the passing whim or temporary expediency; to live a life within which there glows no larger hope and beneath which lies no undergirding purpose. It is a fundamental weakness of our age that too many people have no sense of accountability to anything beyond themselves. They go through life without having felt reverence and awe in the presence of an eternal glory. For them there is no Great Spirit —only countless little spirits clothed in the frailties and limitations of humanity!

Why have we fallen upon such a godless day in human history? The plain answer is that the confused and blurred thinking about God so current today is the inevitable result of our changing cosmic ideas and the failure of the great mass of people to adjust their religious conceptions as yet to the world order revealed by modern science. But the adjustment is on the way, and it grows apace. A new sense of the reality and contemporaneousness of God is just about to burst upon the world. Greater than any other recovery act will be an adequate and convinced recovery of God!

Scientists or Seers

Naturally and properly, the prophets and seers of this modern recovery of God are among the philosophers and scientists themselves: Bergson, Whitehead, Pringle-Pattison, Streeter, Eddington, Jeans, Smuts, Morgan, Overstreet, Montague, Wieman, Millikan, Compton, Walter Horton and a host of others stand like the last three majestic figures in Sargent's great frieze of the prophets pointing toward the dawn! "God is not dead nor doth he sleep," they all say in varying fashion. The universe is not a chaos nor a wandering hulk upon an unknown sea. God is here, a contemporary fact and purpose, a power making for integration on ever higher and higher levels, producing beauty, truth, intelligence and moral law. Emergent evolution, the *élan vital,* a principle of concretion, an integrating process, the sum of the personality-producing forces of the universe, the cosmic order—phrases like these and many others point toward a new and speedy recovery of God in terms which a generation cradled in modern science will respect and understand.

For instance, every boy in high school recognizes that there is something in the universe that guarantees the truths of mathematics, that makes two and two make four, that guarantees that NaCl is the permanent formula for salt—it does not make gunpowder tomorrow and molasses candy the day after that but, reliably and dependably, salt. Well, this is God! Not all there is of God, to be sure, but God, nevertheless, revealed on the level of mathematics, chemistry or physics. Ascending to the biological level, we find not chaos but a marvelously ordered life process, evolving from a microscopic cell, for example, all the intricate organs and correlated activities of an animal body. Think of the wise, delicate and reliable power, for instance, which, out of this bird's egg with its less than a thimble-full of living matter, develops, generation after generation, that very thrush whose haunting song almost pulls the heart out of you in the spring twilight in the woods! Well, the power that does that is God—not all of God but so much of him as can be revealed on the biological level.

The Human Level

But there is more in the universe than can be made manifest by mathematics, chemistry, physics or biology —there is man! What do we find on the human level? We find conscious intelligence, a sense of beauty, a moral idealism, a capacity for love and sacrifice, and a very wonderful creative ability to understand the operations of nature and manipulate them to the production of new and often far-reaching results undreamed of before, as when man takes metal and wood and ivory, electricity and air, and combines them into a pipe-organ. Surely the power that not only created man in the first place but keeps on creating him and sustaining him, generation after generation, cannot be less intelligent, less moral, less sensitive to the great values of love and beauty, in a word less personal, than the creature who exhibits these qualities! This too is God—revealed at last in human terms and on the level of personality.

And then there is Jesus, "poets' poet, wisdom's tongue"—after all, the universe produced him! He too is part of any adequate or complete index to it or evaluation of its meaning.

There Is a God!

Now such a God is no far-off traditional figure, however venerable, handed down from the long ago, about whom we may calmly debate as to whether we believe in him or not. Quite the contrary! He is one from whom we cannot possibly escape and to whose laws and activity we are constantly adjusting our lives. This becomes startlingly true when we suddenly realize that just as potent and inexorable as the laws of mathematics or the natural sciences, though less adequately explored or understood, are the laws of the social sciences, the exact workings of which are becoming clearer every day.

This, then, is the bugle call of courage and good cheer which religion brings to men in this present hour: There is a God! And he is here—a living, in-

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escapable, contemporary reality! He stands revealed not only in the vast cosmic order but is also increasingly manifest in economic laws, in social processes, in international relationships. When we discover that successful industry depends upon increasing the purchasing power of the masses and that, without a prosperous agricultural population, manufacturing must lose half its market; when we find that production depends upon morale, and morale on a sense of fair treatment by labor and a sharing in the processes and results of production; when we awake to the fact that the waste of war is inevitably greater than any gain and that violence always raises far more problems than it solves; when we learn how superficial are racial differences and how deep-lying are the common human likeness and universal problems—when we do these things we are discovering God!

There is something in the universe which is on the side of decency, honor and good will; something which is urging men on to see the wisdom of replacing greed and cruelty by an orderly and just society; something which increasingly arouses the conscience of the world against war and pushes on toward an organized and peaceful world. That something is God! We live in the day of a new revelation coming to men in terms of these great social goals and ideals. God did not say all he had to say day before yesterday; he is saying new and larger things today as he calls on men to write new codes of social welfare and replace the crude and cruel disorder of the past with better civilization built on human values and obedient to the moral law. Men are saying that we are in the midst of a great revolution. The religious truth is that we are in the midst of a great revelation, if our eyes are not too blind to see and our ears too deaf to hear!

Getting Acquainted with God

From this awakening sensitiveness to God as an immediately present reality behind the world in which we live, certain transforming results are sure to arise. One of these results will be a new emphasis upon the importance of social research. If God is a living God, actually present in the struggle for social betterment, then here is a thrilling opportunity to get better acquainted with him! Social research under such a conception becomes an inspiring quest to learn the will of God.

For example, here is an industry. What happens when it is run for financial profit only, with a callous disregard for human values? Labor is hired in the lowest market, child labor is exploited, workers are ruthlessly discharged at forty years of age and never reemployed, housing conditions are dreary and overcrowded, work-rooms dangerous and insanitary, hours long, bosses gruff and arbitrary, collective action and representation ruthlessly repressed. Now what actually happens in such a situation? What kind of human beings are produced? What about the health conditions and the death rate? What are the psychological effects upon the personalities involved? What are the results recorded in terms of vice and crime? How effective is such labor in terms of sound economic production? What political and social evils follow? What happens to the characters of the very bosses, the management, the stockholders, as the result of this industrial policy?

On the other hand here is an industry in which constructive efforts are put forth to enlist the enthusiasm and intelligent cooperation of the workers. Collective action is encouraged, suggestions for improved conditions are welcomed, hours are short, factories sanitary, housing decent, financial policies open and above board, there is no watered stock, wages are high, personal relations dignified. What happens here? What are the effects on human life as measured across the years? What initiative is developed? What kind of children grow up? What response is there to education, religion, art, in such a community?

Oh but, some one says, such an idealistic industrial condition could not survive. It would be forced to the wall by inhuman and unscrupulous competition! Well, would it? And, if it would, who permits such competition? Who makes the code? Which industrial condition is more Godlike in its products? What is God trying to teach us by such a contrast?

The Consecrated Life

If social research takes on new religious meaning in the light of such a recovery of God, so also does what we have been accustomed to call the consecrated life. You can use your life as a great creative adventure with God! This is the call of religion to the souls of men today. Not since the days when the Pilgrim fathers sailed across the sea to found the commonwealth of God, perhaps not since the day when Jesus called men to forsake all and follow him because the kingdom of heaven was at hand, has so clear and direct a call to human consecration come to the individual soul as is inherent in this idea that God is actually here and at work on the growing edge of social ethics.

We really ought to have a spontaneous far-spread revival of religion as this conception of the contemporary living God takes fire among our clergy and kindles to a flame in the mind of youth. Once we realize that life need not be a dreary routine, a boresome round of tawdry pleasures, a mere slavery to economic necessity, but may become a creative adventuring in behalf of God and in company with him, new arts may bloom and new explorations be made into hitherto undreamed of nobility of living. "All things are possible—with God!" Almost anything may happen if we recover him. A new and unexpected level of emergent evolution may be reached if we tap this new source of energy and courage.

Every vital religion must have some doctrine of the real presence of God. The ancient Hebrews symbolized it with the Shekinah above the ark in the holy of holies and the Roman Catholics keep the idea alive with their doctrine of the mass. One almost trembles with excitement and spiritual joy to think what might happen to Protestantism if it once really penetrated

to our millions of adherents that the living God is really present, not on some candle-lighted altar amid incense and ritual, but out there in the street, on the main highways of life where questions of politics, wages, social justice, racial fair play, and war and peace are to be decided.

A Parting of the Ways

Protestantism really faces a great parting of the ways today. The opportunity is hers to lift up a great doctrine of the real presence of God in the vast sacrament of life and summon men to go out into all the issues and difficulties of the modern world as those who deal with sacred things and are fellow-workers with God. This would be to find God on the altar of every struggle for better farming, better industry, better cities, better international relations and to proclaim him so that men shall devote their lives to these high causes with a deep sense of religious consecration and mystical comradeship with God. Not to take this road would be to slip back toward yesterday's religion, from which the real presence of God has now escaped, and thus succumb to that moral paralysis which a great prophet of our day has stingingly described as "a condition of pious irrelevancy"!

But we are not going to so sink back into being merely the private chaplains of a dim receding glory. The living church, of whatever denomination, quickened by a new and vibrant sense of the ever-living God, is going forward with new joy to proclaim the ringing message that there is a God, that he is here, that we can know his will and feel the thrill of his mighty purpose for the world. It is no accident that the Greek word "enthusiasm" and the Hebrew word "Immanuel" both mean essentially "God with us." A dawning realization that God is really with us will put a new enthusiasm into religion, and a church with such a message will go out with joy in spite of opposition, poverty, or even persecution.

But a greater thing than a recovery of enthusiasm and morale will happen to such a church. There will also come a deepening of worship and a renewal of mystical communion with the divine. If we take seriously the thought that God is here, then the impulse to worship him, to pour out our souls to him, to wait in silent adoration that he may speak to us, becomes simply overwhelming. We awaken like Jacob to cry out: "Surely the Lord is in this place and I knew it not —this is none other than the house of God, and this is the gate of heaven!"

A revival of worship which grows out of a profound conviction of the presence of the eternal God in the present hour will not be misled into any mere repetition of beautiful anesthetic forms and phrases—it will be tingling with reality, sensitive to the failures and the needs of current life. It will cry out against social and racial injustice, against the selfishness of groups as well as individuals, it will raise its agonized cry about war and violence and cruelty. It will seek reinforcement and renewal at the hand of God himself in order to be able more clearly to discern his will in the world and more valiantly to do it. Its litanies will deal with contemporary needs and sorrows. Its Te Deums will gather up the mighty works of God today, together with all the past, in one great swelling hymn of praise.

A Sign Post For Pacifists

By Raymond P. Currier

IN The Christian Century for November 15 Dr. E. B. Chaffee presented the Fellowship of Reconciliation at the crossroads. The referendum of the fellowship, to which he alluded and which is now in the hands of the members, shows it to be indeed just there. This is not surprising. The bifurcation of the road has been long predictable from the fellowship's statement of purpose, exactly as the bifurcation of a motor road is predictable from the moment a double number begins to flash by on the little white posts. On the F.O.R. road one of the numbers has been this sentence: "They strive to build a social order which will suffer no individual or group to be exploited for the profit or pleasure of another and which will assure to all the means for realizing the best possibilities of life." The other number is this: "They refuse to participate in any war. . . They seek to avoid bitterness and contention and to maintain the spirit of self-giving love. . ." From the first these have been two roads. Only temporarily have their routes been identical. Yet that degree of identity has lulled not only the F.O.R. but some millions of us throughout this pathetically optimistic human race into a feeling of unity and of safety now suddenly destroyed. What are we to do?

An Unheard Answer

To myself and to the F.O.R. I have given an answer. It is as far as possible from being original. It is not even new. It seems to be so commonplace as to need apology. Yet nowhere do I hear anyone advancing it, many advancing answers having tints and shades of it but not *it*. It was not advanced at the annual meeting of the F.O.R., which Dr. Chaffee's article described, though it was skirted and run away from a dozen times. Dr. Chaffee himself walked up to the edge of it but left it unexpressed. Mr. Page accepts it with homage, only (as it seems to me) to submerge it in less rigorous proposals and so fall short of making it "the answer." Dr. Niebuhr, after making it

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"the answer" in chapter 9, has left it standing in a steadily falling temperature ever since.

Rather than trying to phrase this answer let me describe it in terms of action.

1. A year and a half ago the bonus army marched into Washington. Let us lay aside for a moment the question of its justice and look at it objectively as a phenomenon of social struggle. The marchers had before them three possible techniques. They could fight—with fists or bricks or bombs or guns, as indeed a small minority of them attempted to do. Or they could lay their case without "bitterness and contention" before the government and accept its decision. Or they could beset the government with active, aggressive protest supported by physical but hateless and non-violent resistance. The first course would have brought death to many of them and to their cause nationwide hostility deep-driven by terror. The second course would have brought exactly nothing at all. They chose the third course, and *it succeeded as long as they stuck to it.* It failed when and because they retreated to a futile mixture of the first and second courses: they left the field—not without bricks—when the regulars appeared.

How the Bonus Army Might Have "Won"

I am aware how preposterous it is for a man sitting at a typewriter to taunt them for that surrender. I haven't the least doubt but that I should have done the same thing. But I also haven't the least doubt of the consequences *if* the "army" had had the philosophy, the discipline and the leadership to have blocked Pennsylvania avenue equally without bricks and without surrender. They would have been trampled and gassed and shot. But they would have brought to Herbert Hoover such remorse and to the entire country such a revulsion of feeling as to make Washington too hot to sit down in. They would have created a tremendous morale in the kindred millions of unemployed and brought the depression itself suddenly off the plane of sentiment to the plane of tragedy—where it belonged. The bonus "army" could have "won" in this way and only in this way.

2. In Tennessee, in the mining town of Wilder, where Howard Kester, a secretary of the F.O.R., has worked at intervals since July 1932, "Barney" Graham, the leader of the striking miners, was shot from ambush on May 1 of this year by gunmen of the Fentress Coal and Coke company. The miners, like the bonus army, had three courses open to them. The 1500 gathered at the grave could have gone down to the company store and "cleaned up on the outfit." That would have been in the best mountain tradition. The consequence would have been martial law, new thumb screws for every miner in Tennessee, and a hardening toward fascism on the part of every "upper class" person in the United States. From this action Mr. Kester bravely and conscientiously dissuaded them. The alternative inaction, however dressed out with public and legal protests, in plain fact amounted to acquiescence. The deputy who was responsible boasted on the streets that he would "get" the other leaders; a miner and a deputy have since been killed; the injustice is unrectified, the suppressed hatreds perhaps greater than ever.

The third course can be inferred from my foregoing example. It also would have led the miners to the company store or to the pit-mouth; it would have left no dead sheriffs and an appalling number of dead miners. That the miners of Wilder could not have been expected to take this terrible course, that all the amenities of "civilization," all the beauty and tenderness of life which are the ideal of every American no matter how bitterly frustrated in practice, made it impossible for them, I instantly admit. But I see that the first course patently could not have succeeded and the second did not. *If* the third course could have been followed, if the psychological materials had been ready to build such an action out of, the entire morale of coal in Tennessee and in the United States would have been transfigured.

3. Now look overseas:

> Every square yard of the main avenue of Bombay was cover'd by a vast human sea. . .
>
> Silence, absolute, menacing, more terrible than trumpets. It was only when the police put up machine guns on the street corner and threatened the mob . . . that India began its march.
>
> "If you come as far as the corner, we will shoot!"
>
> The message was brought to the man heading the parade by an armed soldier, the clatter of his horse's feet beating defiantly against the menacing quiet.
>
> "We will fire to kill."
>
> "Very well, fire."
>
> With a sigh of released patience, the crowd began to move slowly, relentlessly, proudly, towards the deadly corner. The leaders held their heads high . . . till the rat tat tat of machine guns sent them bowing awkwardly into the dust. . . .
>
> "I say. This is terrible. We can't do this, captain!"
>
> It was the young English sergeant speaking. "Can't we move the guns up to the next corner?"
>
> There was sweat on the captain's forehead.
>
> "Yes. Move them up. And warn the Indians that if they stop now we will not shoot. But they must not come to the next corner."
>
> . . . Guns were hurried to another corner. Still the crowd swept silently forward. What was to be done? All Bombay could not be slaughtered. "What can we do to get you to stop?" the English officer called.
>
> The low voice of the Indian leader stirred the thick layer of Indian silence for the first time.
>
> "So long as you point your guns at us, we will march. Rescind your order against our meeting, take away your guns . . . and we will disperse."
>
> "But that would be surrender!"
>
> "Very well then. We will march till every one of these thousands is dead."
>
> . . . The guns were removed, the crowd melted away like magic, lifting up the wounded and burying their dead. But the voice of silent India had been heard on her own streets of Bombay."*

Now may I phrase my answer? The F.O.R. and every pacifist and every Christian and the Christian church itself have come, however unawares, to the point in the road where these three courses lie in front of them. Two of the three are forks of the road we

*From *That Strange Little Brown Man, Gandhi,* by Frederick B. Fisher, with footnote reference to Negley Farson, Chicago Daily News, July 2, 1930.

have all been traveling. Both have been traveled for centuries and both have been equally futile. The right fork has led to pallid concurrence in "wrong forever on the throne." The left fork has led to generation after generation of vengeance and counter-vengeance.

Unbroken Jungle

The third way is not a road. It lies between the other two in nearly unbroken jungle. It is therefore continually being missed or fallaciously identified with the roads. That is why much of the argument now going on—in the F.O.R. and out of it, in the World Tomorrow and Union seminary and wherenot—is so peripheral. It presents minor dilemmas: violence versus acquiescence, less violence versus more violence. These are not the crucial choices. It is already undeniable that we are living in violence and participating in it daily: miners shot, men driven to suicide, children crippled by slow starvation. The crucial issue is, *with what weapon* is this disguised violence to be overtly met?

The dilemma (put too baldly, of course) is between killing and deliberately offering yourself to be killed. The latter of the two is not submission. It is not passivity, it is not non-resistance, it is not non-coercion, it is not even in a sense non-violence; but it is a kind of violence hitherto without definition and, except in one country, without practice. It is *the hateless use of one's own deliberately chosen suffering as the weapon of one's conflict.*

This will seem sheer insanity to the typical American. But that is the very reason why all of us who see that it is the only sanity should become its crusaders. And we shall first of all have to crusade to make it understood, as it is not now understood even by those who yield it an idealistic but inaccurate allegiance. What its philosophy is, at once metaphysical and practical, those will know best who have been watching the Indian scene for the past fifteen years. Its morale is maintained by a rooted faith in a universe that values and tends to sustain justice, love, peace and beauty. Its actions are projected upon a practical hypothesis about human nature. That hypothesis is that, upon certain conditions, no sane human being *can* inflict limitless suffering upon an opponent—he himself will "crack up" inside.

Breaking the Inflictor

The conditions are that the opponent be at once brave, protesting, unsurrendering and unretaliating. A fighting opponent will be crushed without compunction. An opponent who dies cursing will be stamped into the dirt for decades afterwards. But a man who has the sheer grit to walk out in front of his enemy, not submitting to suffering but actively incurring suffering—that man, upon the one condition that he can stick it out long enough without anger and without surrender even to his own death, *thereby breaks the inflictor and ends the case.* If he hates and destroys, he loses. If he resists with love (what a terrifically virile meaning the word now assumes), he wins, and not he only but his cause, world without end.

This is true pacifism, "peace making." Every American I hear or read dodges, moves to the right or left of it. For it there is no road. A road has still to be cut.

That is not to say that no one has gone that way before. It is my understanding of Jesus that he went exactly that way; that that was a major significance of the cross; that discipleship of him from then till now has required just such conflict and the use of just that weapon of conflict. Only a few Christians have ever seen it and the church as a whole has gone astray into bogs of pitiful irrelevance. It remained for a Hindu to understand it, to translate it into the kind of action that today's world requires, mass action, and to cut the nearest thing to a road there is.

But in America there is no road. For two years I have been asking all types of Americans to tell me why there is not, or why there cannot be. I have asked students and teachers, white and colored; workers, skilled and unskilled; ministers; Christian association secretaries; secretaries of organizations like the F.O.R., the Civil Liberties union, the Religion and Labor movement. The answers all fall into three classes: the technique I mean is still confused with acquiescence and scorned; it is said to be already in use in all strikes; it is praised as an ideal and said to be "alien to the American nature." Not one of which is any answer at all.

Reliance Upon Self-Incurred Mass Suffering

I am convinced that it is time for the F.O.R. and every pacifist and every Christian and such units of the church as are enlightened enough to give themselves above every other purpose to the creation in this country, and in each country, of a mass movement taught and disciplined *both* to block "capitalist" wars and to erase class injustice by relying neither upon laws nor upon guns but upon mass suffering, self-incurred and unsurrendering. Having said that, I instantly feel more keenly than the critic who is about to flaunt it at me the ridiculous unreadiness of Americans, and notably of myself, for any such grim procedure. We are softened and drugged by generations of shelter which even the last four years have only a little shattered. There will have to be developed in all of us a psychology of suffering; a slow and very painful enlightenment that suffering is the key to life, that nothing whatever of permanence is won without it, that whatever may be the "way out" in the Utopian future, suffering is at present a normal experience escaped only by malingerers and parasites.

This is not Utopian. It can be begun immediately. There are not many but there are enough whom the last four years have brought to their senses to form the nucleus of such a movement. It will be common ground for those who have grown cynical with temporizing and those who will not sell out reconciling love at any price. Above all, it will have the unique strength of joining the most essential and most moving element of historic Christianity, the cross, with a more rigorous form of social action than is now being proposed by anyone except the communists.

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The End of the College Racket

By Ralph Cooper Hutchison

IN the American situation there has come a change which is destined to have far-reaching effects in higher education. The change is fundamental and, despite our efforts to the contrary, will not be seriously affected by artificial measures or planned economies. In this young American republic human powers have been at a premium. But a new day has come. To our amazement and bewilderment, human personality is a drug on the market. The channels are glutted. There is overproduction and oversupply. For the first time in our history we must readapt our thinking, our laws, our industries and institutions, our processes of production and distribution to this new condition.

The history now being written of the first one hundred and forty years of the nation's history makes it increasingly evident that these were years in which there was more opportunity than there were men, more positions than competent workers, more calls to service than there were public servants, more demands for men of caliber than there were men of that description. The result was a huge market demand for personality, ability and leadership, which demand could not be met. And, as always when demand greatly exceeds supply, the market was compelled to accept inferior materials, unfinished products and, in fact, some counterfeit goods.

The Great American Racket

It was under these circumstances that education in the high schools, colleges and universities became the great American racket. The transition was gradual and unconscious and certainly not intentional. It was none the less effective.

The colleges and universities were established to produce for the nation a sound and able leadership. Their purpose was the production of educated men. The implication of the word "educated" was that these were to be men of integrity, scholarship, culture and spirituality. Thus it came about that the college course and the college degree had a certain definite connotation to the people of this nation, and the high school course only to a lesser degree. It was assumed that anyone bearing the name and degree of a good college had a modicum of knowledge, a high and disciplined integrity, a true culture and some spiritual perception. On the market of human values the college degree became a trademark denoting these desirable qualities of the educated man.

But a generally accepted trademark is dangerous, especially so in a market where supply cannot possibly meet demand. The college diploma and also the high school certificate as trademarks assumed real economic value. To have gone to college became the open sesame to good positions, financial profit, social affluence and political preferment. When this fact was once recognized the great racket began.

There was an unprecedented rush to high school and college. The throngs that poured in differed greatly from those who had formerly sought education. This new youth, and his parents, felt the necessity of an education, not for purposes of culture or service but as a *sine qua non* of economic gain and social position. The knowledge, culture, character training or spirituality gained en route was an indifferent matter. To go to school or college, perhaps to graduate—that was the thing and that was enough.

Campus Life in the Racket Era

The result in the field of education forms one of the amazing chapters in American history. Students entered by the thousands. High schools sprang up over the land. Colleges were established everywhere. Universities grew like mushrooms. Vast appropriations were made at the behest of a public bent on sending all of its sons through the sausage grinder and out with a packer's trademark. Some institutions began to number their students in the tens of thousands. Admission standards were lowered. Under the guise of utilitarian values, snap courses were multiplied and these courses were crowded in the scramble for unearned credits toward a college degree. Human ingenuity knew no bounds in devising new, strange and easy courses until some of our curricula looked like the inventory of a department store.

On the campus the average attitude was frankly anti-academic. Anyone betraying a primary concern for academic achievement was contemptuously dubbed a "grind" and the effect of the appellation was devastating in the social life of the campus. Some of superior ability were able to seek education sincerely while hiding the pursuit under misleading social activities, but the distinctly collegiate thing was to forswear study and to "get away" with as little study and as much play as possible.

The result was inevitable—graduates who could not speak or write the English language properly, men and women with the trademark of education but who had mastered thoroughly no scientific or cultural subject, individuals of weakened character, and "grads" over whom culture had floated as harmlessly as a gentle aroma on the evening breeze.

Schools, colleges and universities were unable to stem the tide even when desirous of doing so. The inexorable force of demand was too great to be resisted. Moreover, uneducated graduates were sitting in professorial chairs, on boards of directors and in the seats of the mighty. The vicious circle was complete. The racketeers of education were in the saddle.

But the market has turned and for the sake of education it is to be hoped that the turn is permanent. If so, it is possible that we are at the threshold of a far-reaching change in American education. If our

period of national expansion is over, if the demand for human powers subsides below the line of supply, then it is possible a work will now be done which is as good as the former was evil. A market glutted with humanity will become discriminating. Just as soon as the public, graduate and professional schools, institutions and corporations, the state itself, begin to look back of the trademark and test the quality of the commodity, just so soon the great educational racket will be ended. There will be a forceful demand that young people selling themselves to the world actually have those qualities which the college degree connotes. If they have secured the degree without an education, the trademark will be disregarded and the product will remain on the market until scrapped and written off as a loss.

When this occurs, as it seems to be occurring now, there will be drastic changes in the attitudes of students and parents, changes to which schools and universities will quickly respond. Desperately certain that nothing less will suffice, students will go to college to secure an education in the highest sense of the term. Colleges and universities will awaken from the daze of the passing era and with stern and reaffirmed purpose provide the kindling on which may be lighted flaming fires of learning and achievement.

The Demand for Personal Integrity

The first change which may be anticipated will be a student emphasis on personal integrity of character. The college degree has always been supposed to denote this quality and many are the racketeers brandishing college diplomas who have sold their services on that presumption. That they were racketeers, that they did belie the trademark, that they accepted the name without the reality, is evidenced by the shocking number of graduates who have been discovered in defalcations, in corrupt professional practices, in the concealment of corporation assets or liabilities, the watering of stock, the deception of stockholders, the peddling of questionable securities, the evasion of income and other taxes, the distribution and acceptance of bribes, the predatory exploitation of public resources and the widespread system of municipal graft.

But the discovery of this sort of thing should not have been surprising to those acquainted with certain campus practices over a period of at least thirty years. Despite efforts of faculties and protests of worthy students, these racketeers began their training within the walls of higher education. Crassly mercenary motives underlay college social organizations and activities. Student organizations were formed and maintained for purposes of graft. Duties which would have been carried on by worthy students in unselfish loyalty to the corporate body were performed for pay which frequently exceeded any possible value of service rendered. Student publications often became bonanzas of spoil for those students who gained control either through ability, political machinations or pure fortune. Committees conducting such simple affairs as college dances did so for inordinate profits.

Student Thieving and Future Citizenship

Some so-called honorary fraternities were sustained for the gleeful exploitation of naive initiates who thereupon trained themselves to dupe others and recover their own earlier losses with handsome increment. Worse than the openly predatory methods there was and continues on many a campus a system of deliberate graft. Not satisfied with the open profits for such activities there has been in addition the falsification of accounts, the misappropriation of student activity funds, the boistrous appropriation of property, the petty theft of athletic equipment, and a widespread system of secret commissions and "paybacks" from companies selling student supplies. Dance orchestras still make a practice of rewarding the committee selecting them by personal payments and the amount charged the student body is amply extortionate to cover such "incidental" expenses. Agents for college and fraternity jewelry, college novelties, programs, commencement invitations, dance favors, class sweaters, maintain that they cannot do business on most campuses unless they approach student committees with offers of personal remuneration for the selection of their product. There are exceptional campuses, exceptional committees, exceptional selling agents—all of which prove the rule.

Such conditions indicate that personal integrity has not received due emphasis. They indicate further that students preparing for their life careers believe personal integrity to be a fine ideal but not a requisite on the market where their services are to be sold. He who steals while a student in one of our colleges or universities is not likely to be a flaming apostle of honesty when subjected to the hard necessities of after life. But if a newly discriminating market will make it clear that it will have nothing else than men of integrity regardless of degrees, there will be a change on the campus. Already there is evidence that students are looking in this direction and insisting on a "new deal."

True Scholarship

A second quality which will be demanded is scholarship, with all that it implies of mental discipline, thorough knowledge, trained judgment and balanced mentality. If, in regard to the college diploma, it shall now be demanded that "all the rights and privileges appertaining thereto" shall go only to men of reasonable scholarship, students will again seek that wide and thorough knowledge, that mastery of difficult and important subjects, that scientific method and that discipline and balance of their own powers, which is scholarship. And when the prodigal returns faculties will be ready to kill the fatted calf.

A third quality will be demanded—culture. The crude, the boorish, the culturally insensate will not be tolerated though he flaunt a dozen diplomas. We will not be satisfied with those who are insensitive to the good and beautiful and permanent. An appre-

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ciation of fine thought, of art, of music that is music, an understanding of emotions and aspirations, a soul-hunger for the creation or revelation of that which is lovely—these entwined in and through the thoughts and words of a man are culture. There is something peculiarly revolting in the university graduate who has none of these things. But when society was a beggar it could not be a chooser. The graduate had to be accepted with or without culture. That compulsion is past. The market will pick its college men and will not choose those who have looked in the face of beauty and turned away or who have listened to the music of the spheres and stopped their hearing.

Finally, there is one more quality of the educated man, something which goes beyond integrity and scholarship and culture but is part of them all. This quality is spirituality. Few colleges in this nation were founded in any other than the name of God. The spiritual motive was primary. The steady retreat by which that emphasis has been forsaken is commonly recognized. Men have entered their higher education as spiritual seekers and come out seasoned materialists. In perhaps a majority of our colleges and universities lack of facility and first class leadership for spiritual development is accepted as proper. So far has this gone that there have been student protests, usually unheeded.

The Return to the Spiritual

Meanwhile progress of thought and science has revealed a world and a universe far more spiritual than material. Matter seems to have been dissolved into components of force and vibration. Absolute location is, we understand, lost in the relativity of a flowing universe. The old absolutes of time, place and matter are giving way to change, movement and power. The spiritual underlying life is assuming a new reality.

He who invades life with callous and ignorant disregard of the spiritual is defying the implications of science and flouting the confirmed aspirations and convictions of the human heart. Whether the ultimate spiritual reality of the universe be a blind force or a dying flame, whether an insensate power or a personal God revealed in Christ, society has a right to demand that men assuming social responsibility have some honest experience of the spiritual. It is rightly insisted that they have at least a sincere aspiration toward an understanding of the power and spirit of life; that they seek to give more than passing permanency to their work by allying their efforts with whatever is ultimately permanent. Which is to say that aside from religious interpretations and differences men bearing the mark of higher education should be spiritually sensitive, spiritually humble and searching—in short, spiritually minded.

These, then, are the qualities which education has connoted and for which the public has been paying. That racketeers with high school and college diplomas have sold themselves "short weight" has, perhaps, been inevitable. But the great racket is ended. The turn has come. Supply exceeds demand. Quality will be demanded. Higher education in America may now pass from adolescence to maturity. And as for the man or woman in school or college today, "He that hath ears to hear, let him hear!"

BOOKS

John Wesley

JOHN WESLEY. *By John Laver. D. Appleton-Century Company,* $1.50.

JOHN WESLEY, MASTER IN RELIGION. *By William C. S. Pellowe. Published by the M. E. Church South for the author, Saginaw, Mich.*

JOHN WESLEY AND THE EIGHTEENTH CENTURY. *By Maldwyn Edwards. Abingdon Press,* $1.50.

ONLY the first of these contributions to the ever increasing flood of Johnwesleiana is properly a life of the much biographed subject of all of them. Mr. Laver's work is a bright and brief biography by a young English author who, at 34, has already published novels, poetry and biography. Within the limits of his space, he has done well. Even if nothing new is added to what was already known, it is worth while to have, on such a scale and in such a size that it can be read at a sitting, an account of this remarkable man by one who has so much skill in the delineation of character. But Wesley's life was too long and complex to be very satisfactorily reduced to the compass of a short story. The treatment inevitably becomes a character sketch with illustrative incidents. The incidents are well chosen; the episodes involving women are neither sensationally played up nor timidly played down; the account of Wesley's religious development is intelligent; and, while there is no extended analysis of the theological aspects of the movement, the breach between the Arminian and the Calvinistic elements of Methodism is accurately and adequately portrayed.

Mr. Pellowe specifically disclaims the intention of writing a biography. From the known facts of the life he draws and arranges topically the materials for a study of Wesley's religious methods and attitudes and of various phases of his activity—preaching, prayer, use of the Bible, science, doctrine, philosophy of religion. The author's high estimate of Wesley's acumen as a student of science and of his hospitality to new scientific truth seems to rest on a rather careful selection of such data as tend to support that view, rather than upon an unbiased study of all the pertinent facts. It is true that Wesley read and admired the works of Newton; but it is also true that he feared that Newton's laws tended toward atheism. His "Primitive Physic, or an Easy and Natural Way of Curing Diseases" can scarcely be cited as convincing evidence of a scientific mind. Mr. Pellowe describes this book as "the gathering together of some 800 useful remedies." Southey, more than a hundred years ago, was perhaps nearer right in saying: "His disposition to believe whatever he was told, however improbable the fact or insufficient the evidence, was not confined to preternatural tales. He listened to every old woman's nostrum for a disease, and collected so many of them that he

thought himself qualified at last to commence practitioner in medicine." Wesley claimed to have cured himself of consumption by "a plaister of brimstone and white of egg spread upon brown paper"; but this is nothing to some of the prescriptions in his book. But this was a very small item in the total of Wesley's activities, and it bears upon only a small section of Mr. Pellowe's interesting book. He is on surer ground when he is picturing Wesley as a "master in religion," than when he is making him also a "master in science."

Mr. Edwards, a thirty-year-old English Methodist minister, makes a more original contribution than either of the others in this group. His work is a study of Wesley's social and political ideas and of his influence in these fields. Within the scope of his treatment come discussions of Wesley's theory of government; Wesley the tory; attitudes toward the American and French revolutions; slavery; education; humanitarian reform. Wesley was basically an individualist. On theory he opposed governmental action for social reform, but he so stressed the human values which demanded reform that his followers were guided more by his sympathies than by his theories. So, to a great extent, was he. He was not a creative and consistent thinker in social and political philosophy, like, for example, Bellarmine. His arguments support absolute monarchy—royal power derived direct from God, with no "social contract" coming between. But his actual preference was for constitutional monarchy, and he had a tremendous admiration for the British constitution. His pet aversion was democracy. Mr. Edwards has written a scholarly and critical work which throws needed light upon the place of Wesley and Methodism in the social and political thought of the eighteenth century.

W. E. Garrison.

Books in Brief

Strange Victory. *By Sara Teasdale. The Macmillan Company,* $1.00.

These two dozen brief poems constitute the last will and testament of one of the finest American poets of this generation. Anticipations of death sound through all of them. A sustained note of brave melancholy furnishes the drone that underlies their variations. But though the shadow of the approaching event falls across the pages, there falls also a flood of golden light. This, from "Moon's Ending":

> Moon, worn thin to the width of a quill,
> In the dawn clouds flying,
> How good to go, light into light, and still
> Give light, dying.

The Slender Singing Tree. *By Adelaide Love. Dodd, Mead & Company,* $2.00.

A slight accidental delay of only a few weeks in the publication of this review of Miss Love's first volume of poems affords opportunity to mention the pleasant and unusual fact that it will soon go into its third printing. Here is a mature young poet whose foot is firmly set upon a path which she will doubtless follow upward a long way. The poems here collected reveal wide varieties of theme and mood, but a constant high level of poetic feeling and a wealth of felicitous phrase. There are poems of appreciation of human worth and nature's beauty, of faith and hope—yes, and love.

Christmas, *an American Annual of Christmas Literature and Art, edited by Randolph E. Haugen. Augsburg Publishing House,* $1.00.

The good old "Christmas Annual" belongs to the season as properly as holly and mistletoe. Sumptuous color-printing, well chosen illustrations, and some excellent Christmas prose and poetry combine to reflect the festival spirit of the day. The contents include a Christmas legend by Selma Lagerlof, a sermon by Paul Scherer, an account of oriental shepherd life by Selim Said Abboud (a Christian Arab who traces his lineage through Ishmael to Abraham).

America Self-Contained. *By Samuel Crowther. Doubleday, Doran & Company.*

The title tells the tale. Foreign trade is not worth what it costs. Free trade is a hoax. Internationalism is national apostasy. We can produce everything we need, and we ought to do it. If the other nations won't pay their war debts, we had better seize the property of their nationals, impound their bank balances, and then shut the gates and forget about the rest of the world. Whatever else may be said, it is a consistent scheme. Mr. Crowther carries it through to the end. Perhaps we could build a wall that would keep the others out—for a while? But could it keep our own crowd in?

The Conquest of a Continent. *By Madison Grant. Charles Scribner's Sons,* $3.00.

From the first sentence of Mr. Henry Fairfield Osborn's introduction—"The character of a country depends upon the racial character of the men and women who dominate it"—to the last sentence in Mr. Grant's last chapter—reminding us that the task before us is to "bear our share of the White Man's Burden"—the argument of this book rests upon the hypotheses that there is such a thing as a Nordic race, that it is inherently superior to all other races, and that we are it. "America was made by Protestants of Nordic origin and their ideas about what makes true greatness should be perpetuated." (Osborn) As many aliens as possible should be deported at once. We should "suspend all naturalization for a generation at least." (Grant) Mr. Grant prides himself upon having produced "the first history of any nation that has been written in terms of race." It should also be the last. In spite of the inclusion of a substantial body of interesting data, for the most part already familiar, about the racial origins of our population and the participation of various races in the successive movements for the occupation of the continent, the total argument rests on a foundation of prejudices, not of facts. For example, this contribution to the color question: "Negroes are liked below the Mason and Dixon line so long as they keep to their proper relation to the whites." Assuming, of course, that the "proper relation" is quite obvious. Doubtless it is, to Mr. Grant. The author's "The Passing of the Great Race" will be remembered, by title at least. If this is the best that can be said for it, the great race is doomed. Certainly this kind of history and political philosophy is doomed, though it has flared into a sudden ascendancy in Germany.

Beside Galilee. *By Hector Bolitho. Appleton-Century Company,* $2.50.

Already familiar with a great deal of material about Zionism and the Jews through his writing of a biography of Alfred Mond, the author spent some months in Palestine to see how the Jews and Arabs were making it in the land of their joint occupancy. He writes not as an economist or a statistician, but an an artist and poet. "I lay in the dry grass and thought upon the vexed problem of the return of the Jews. Here upon the farms I am happy with them. But a feeling of futility and wasted energy seems to press in upon me at times." "I am suspicious of all the propagandists, and I feel that I shall shrivel before those who trumpet the cause of Zionism in cities and towns. The greatest enemy of the Jewish farmer in Palestine is his own propagandist." The weakness of Zionism, as he sees it, is that, while it is promoted as a back-to-the-land movement, three-fourths of the repatriated Jews are living in towns. He has sympathy and admira-

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tion for the Jewish farmers, but there are so few of them, and his heart also goes out to the "unchanging Arabs." "Slowly they will wilt under our law and they will desert the more noble business of raiding over their borders for the degrading jobs they may find in the westernized towns. I cannot feel that raiding in the desert is in any way as immoral as politics or finance." Zionists can scarcely feel that their cause has been advanced by these vivid and throbbing chapters, but they ought to be able to see that the author has a deep sympathy with their people even if not with their project.

CORRESPONDENCE

The Issue in the F.O.R.

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of December 6 you publish a letter from my friend Walter Ludwig, criticising my recent article, "Pacifism at the Cross Roads." I have no desire to enter into any debate with Mr. Ludwig but your readers ought to know that his communication is in no sense a statement from the executive committee of the F.O.R. as might be assumed from his letter. All that this committee did was to say that if anyone wanted to reply it was his privilege to do so. I believe the majority of that committee would be in substantial agreement with my article but the only point I make is that neither his letter nor my article is to be regarded as in any sense an official pronouncement of the Fellowship of Reconciliation.

New York City. EDMUND B. CHAFFEE.

Was It News?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your valued correspondent from Indiana (Nov. 22) gives this news item as news: "The other day a convict in the Indiana state prison at Michigan city was so deeply moved by the sermon of Chaplain —— that he was converted and baptized."

Why is this news?

Is it because it was in the state of Indiana?

Is it because a chaplain preached the sermon?

Is it because baptism followed?

Or is a conversion so remarkable in the year of our Lord 1933?

"In faith it was strange, it was passing strange; it was pitiful, it was wondrous pitiful."

Tampa, Fla. CARLYLE SUMMERBELL.

An Armed or Unarmed God

EDITOR THE CHRISTIAN CENTURY:

SIR: With your permission I would like to give expression to a few thoughts on the article by Edmund B. Chaffee on "Pacifism at the Crossroads." First, I would like to say I am an old farmer and a member of the F. O. R.

God is an ideal existing in the minds and hearts of men by which they compare, judge and better themselves. In the history of mankind that ideal has been a growing, expanding, developing ideal. Our concept of God is the ultimate base of our actions.

The theological contest of the ages has been in trying to reconcile the armed with the unarmed God. At the present time the great majority of mankind believe in an armed God. Hence the "confused thought" and "heated discussions." We all recognize two forces in the world: God and devil, good and evil, or love and hate. The names are immaterial. One or the other must eventually win. In their very nature they are fundamentally opposites. In this contest, for either to attempt to use the weapons of the other would be to admit defeat.

Every human being is taking part in the contest, in fact the battle ground is the human heart. The weapons we use decide the side we are on regardless of our beliefs or professions.

The heart of man can never be opened from without by force, but only by the power of love exerted from within. Gandhi has the right idea. He says, "Man is so constituted that he cannot always persist in crucifying one who only continues to love us in return."

Mankind must overcome the idea of an angry or armed God. Studdert Kennedy said that "with regard to violence, God is as helpless as a babe in a manger."

Mankind must also cast out the idea of man's inherent depravity. On the heart of every man is stamped the image of his maker. Christ gambled his life on the cross in the belief of man's inherent goodness. When mankind believes in an unarmed God (which eventually they will) most of our problems will be solved or transcended.

Howell, Mich. JOHN T. RICKETT.

San Jose Ministers on Lynching

EDITOR THE CHRISTIAN CENTURY:

SIR: I am enclosing herewith a statement which, as president of the local ministers' association, I helped to draft, which sets forth the attitude of the ministers upon the tragic lynching which took place in San Jose on Sunday night, November 26. The story of the background of the lynching cannot be told in a few words. Probably it never will be told. Its tangled skeins are wound around the "politicians" of our community and its underworld life. "Dead men tell no tales."

We wish it to be known so far as possible to the nation that as ministers we stand square, open and avowed enemies of such lawlessness as that of last Sunday night.

San Jose, Calif. BENJAMIN GOULD,
President, San Jose District Ministers' Association.

[ENCLOSURE]

We, the undersigned ministers of San Jose and vicinity protest against the acts of lawlessness in our community which culminated in the lynching of Sunday evening, November 26, 1933. We yield to none in our sense of horror at the hideous crime and murder which incited this mob action.

We are also conscious of the serious defects in our legal procedure by means of which the ends of justice are so often thwarted and delayed. We share in the general indignation at the type of criminal lawyer who exploits crime for his own ends and to the injury of the social order. We believe that crime should receive swift and certain punishment.

We strenuously hold, however, that these ills can never be cured by lawless, mob action. Such deeds as those of Sunday night only increase the forces which tend to break the social order.

We deplore the corrosive effects of this happening upon our youth. This exhibition of savagery can be no other than a lingering, vitiating influence in the minds of adolescents who witnessed it.

We also deplore the wider effects that will be felt throughout the nation of this manifestation of mob spirit, and condemn the attitude of the state executive in condoning it. It encourages everywhere like deeds of brutality. It will deeply intensify the spirit of race prejudice, already so rampant as to be a serious danger to our national life.

More attention, we feel, must be paid to the task of guiding and training the coming generation into an understanding that money is not the final value of life. Before kidnaping can be stamped out and crime arrested there must be built a definite consciousness that the final values are in the domain of the spirit.

We cannot but hold that to resort to primitive methods in dealing with crime is to forfeit the progress countless Christian generations have won by slow stages toward elevating our civilization.

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Exhibitions of savagery have an insidious and damaging effect upon those who participate and upon those who witness and condone them.

C. B. SYLVESTER, First Methodist Church.
MARK RIFENBARK, Trinity Episcopal Church.
BENJAMIN GOULD, First Congregational Church.
NEWTON PRESTON PATTERSON, First Presbyterian Church.
RICHARD M. ABBERLEY, First Christian Church.
HUBERT F. DORAN, Centella Methodist Church.
HUGH M. JONES, Westminster Presbyterian Church.
W. E. CROUSER, Grace Lutheran Church.
ELBERT H. HICKS, Grace Baptist Church.
JAMES WHITAKER, Pastor, Hospitals and Homes.
JAMES A. ANDREWS, St. Paul's Methodist Church.
D. W. THROCKMORTON, Federated Churches, Santa Clara.
LLOYD L. BROWN, Calvary Methodist Church.
ELLIOTT FISHER, Willow Glen Methodist Church.
WILLIAM FARWELL, Christian Assembly.
EMIL MEYER, Lutheran Bethel Church.
H. E. ZARWELL, First Emmanuel Evangelical Lutheran Church.
GEORGE W. E. NICKELSBURG, Trinity Evangelical Lutheran Church.

The Goodwin Plan

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to thank you for your editorial on "The Goodwin Plan," and I hope you will let them have the "other barrel" too. This is one of the most vicious things ever let loose on the churches, and how ——— ever permitted himself to be deceived by it is a mystery. You will be glad to know that our local ministerial association took action condemning the plan last Monday.

Presbyterian Church, HAROLD B. KERSCHNER.
Poughkeepsie, N. Y.

EDITOR THE CHRISTIAN CENTURY:

SIR: I thought you would be interested in my experience with the Goodwin plan. Their representative is now in Kankakee and royally invites the local ministers to see him at his hotel. So far as I know none has gone, and yesterday at the meeting of the ministerial alliance, eight men being present, all were agreed on having no dealings with the plan.

Keep up the good work in exposing this and other parasites on the church. Our local Episcopal rector, who is liberal, cooperated with the plan on the strength of some of its endorsers, but when he learned the facts he too repudiated the whole scheme.

First Presbyterian Church, GROVER C. WHIMSETT.
Kankakee, Ill.

EDITOR THE CHRISTIAN CENTURY:

SIR: Just this word to commend you upon your statements regarding the Goodwin plan. I thought your editorial was so self-sufficient that there would be little or no come-back to it. It was with surprise that I noticed the article by McPherson in the last issue, although I, of course, realized that it was a paid advertisement.

Just for your encouragement may I further state that a committee of five Brooklyn ministers met with a representative of the Goodwin plan, and came to the unanimous decision that so far as the Brooklyn church and mission federation was concerned, we would have no relation to the plan, nor could we commend it to the churches. Their viewpoints were very adequately expressed by your editorial.

Brooklyn, N. Y. J. HENRY CARPENTER,
Assistant Secretary.

EDITOR THE CHRISTIAN CENTURY:

SIR: Please accept my hearty congratulations upon your discriminating editorial in this week's Christian Century, entitled, "The Goodwin Plan." Such forthright utterance is what the church needs today. I am enclosing a letter which I wrote to one of the Goodwin agents which presents a serious objection that is not covered in your editorial.

Rollstone Congregational Church, ROBERT L. UNDERWOOD.
Fitchburg, Mass.

[ENCLOSURE]

"My dear Mr. Dufour:

"Relative to our conversation regarding the Goodwin plan and in compliance with your request, I am formulating the opposition which I raised.

"It seems to me that one of the objections to the plan is that, in its operation, it would constitute a practical boycott, for, of necessity, in offering one manufacturer's goods for promotion, there is an organized discrimination against all other manufacturers of the same product. This seems to me a vital objection, not only upon ethical grounds but upon the grounds of expediency from the standpoint of the church. . . ."

EDITOR THE CHRISTIAN CENTURY:

SIR: I am inclosing herewith a copy of a letter sent out today to the Protestant ministers of this city. It is self-explanatory. I think Des Moines has become as it were a battle ground of the Goodwin plan. At the meeting of November 6, the question aroused by the promotion in our churches of the so-called "Goodwin plan" was referred to the committee on public affairs and the committee on cooperation for joint action. Their report was submitted at yesterday's meeting of the association and adopted. It was further ordered that a copy of the report be sent to all the ministers of our churches. In the thought that the action taken here may be of wider interest, I am sending this inclosure along for your consideration.

Des Moines, Ia. WARREN C. TAYLOR.
Secretary Des Moines Ministerial Association.

[ENCLOSURE]

To the Des Moines Ministerial Association,
Des Moines, Iowa.
Brethren:

At your last regular meeting there appeared before the association representatives of the local chamber of commerce protesting against the participation of various Des Moines church organizations in a merchandising and advertising plan carried on by a company known as the Goodwin corporation. By formal action this matter was referred to a joint committee composed of your committee on public affairs and the committee on cooperation.

In obedience to your instructions these two committees met in joint session on Nov. 28. We devoted nearly an entire half day to this matter. A committee from the chamber of commerce met with us and were accorded about an hour's hearing. The local and also the district representatives of the Goodwin corporation were accorded a similar opportunity to present their view of the matter. Following upon these two hearings, your committee engaged in a discussion which resulted in the following findings:

1. We cannot in justice find that there is any element which questions the integrity or legality of the plan under discussion. It is exactly what it purports to be, a straight out plan of merchandise promotion and advertising for which those participating are paid a commission.

But we would urge the ministerial association to review its action in a previous meeting this autumn in which we mutually reminded ourselves of the ethical perils of lending the sanction of the church to, or the participation of our organizations in, merchandising schemes. There are subtle questions of ethics, trade discrimination, and commercialization which inevitably arise when church organizations participate in these types of money raising plans. These perils are not peculiar to the Goodwin corporation plan alone, but are inherent in many plans and programs for the raising of church finances by commercial or semi-commercial schemes. We seriously question whether any church will find the funds derived from any such method to equal in value the good will of local people adversely affected or the difficulties and ethical embarrassment which such plans will always present.

2. We believe that it should be clearly stated that these two

committees are fully aware of the limitations of their power and functions. Neither this ministerial association, nor any of its committees, has any right to sit in judgment upon the policy or acts of any individual ministerial member or the church which he serves. Nor can any action of this association be imposed to govern the action of an individual church or its pastor. We are in this body a cooperative fellowship of Christian ministers seeking to act together upon those great major matters of faith and practice in which we find our common mind. Fortunately month by month we find ourselves in happy accord on most of the great primary elements of our common task. In the particular matter covered by this report there is a marked division of opinion among our members. We discount no one's sincerity or good faith when we express our earnest opinion that the more jealously the church safeguards her policy and practice from commercial promotion plans the greater will be her influence in the ultimate objects with which she is primarily concerned.

3. We do feel that the chamber of commerce has a point of view which deserves our sincere consideration. We recommend that the churches concerned grant to some representative of the chamber of commerce a friendly interview upon the same basis of courtesy as is accorded the representative of the Goodwin plan, to the end that, even if a church feels justified in pursuing the plan, it shall do so with a clear understanding of the viewpoint of the local chamber of commerce.

4. We address our last paragraph in this report as much to ourselves in all humility as to the remainder of the association's membership. That is just the observation that if, and when, the rank and file of our church people place church finance upon that level of Christian vision and devotion which personal stewardship and scriptural guidance would establish, such partnership with outside interests and such alliance with commercial promotions would not be needed or welcomed.

The two committees respectfully submit this report and ask that they be discharged from further consideration of this particular matter.

Committee on Public Affairs
R. M. SHIPMAN (M.E.)
C. C. McCAW (Disciples)
E. G. WILLIAMS (United Presbyterian)
WALLACE ESSINGHAM (Episcopalian)

Committee on Cooperation
STODDARD LANE (Congregational)
P. M. THOMAS (Friends)

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me, as a field representative of the Goodwin organization, to present another angle of the plan which you have failed to consider. You admit, in your denunciation of our work that our field staff is largely made up of unemployed clergymen. Isn't it wonderful that such an idea has presented itself at this time to aid such a noble body of men, and isn't it regrettable that there has to be one who doesn't give these men credit for having sense enough to know good from bad? According to your views, the ministry as a whole has gone to the bad. According to your story, the success of we unemployed men that the Goodwin plan is nourishing means the failure of thousands. That, as I understand it, is the substance of your objection to this plan.

In reality it is quite the contrary. Do you not have in your home a calendar that suggests the purchase of merchandise from some particular company? Is it compulsory that you buy it because of the fact you have this ad in your home? No, nor does the housewife have to buy according to our suggestions.

In all fairness to we unemployed men whom the Goodwin plan has so graciously helped from the ranks of unemployed, I ask you to be less harsh in your condemnation of this work and to try and see the cleanliness in it, both ethically and morally, as others see it.

Evansville, Ind. EARL W. OETT.

EDITOR THE CHRISTIAN CENTURY:

SIR: We have looked into the Goodwin plan about which we have been thoroughly publicized, and, after discussing the matter with their agent who came to our city, we of Redlands have decided not to take part in it. It seems to be an effort to commercialize our churches for profit.

If the plan works, it is probable that the churches taking part will make some money, but the prime purpose is to make money for the Goodwin people, using Christian churches as a means thereto.

Some of us feel the churches should not allow themselves to be exploited in this manner. It is possible the money thus made would be made at too high a cost. If the churches are doing worth while work, and if they are worth maintaining, it would seem this could be done more directly and by less questionable means.

We feel the whole scheme is contrary to the spirit of good business, the best interests of our churches, and of the NRA. Neither monopoly, nor undercutting nor favoritism will profit our churches in the long run in a business way, and is not in harmony with the high ethical standards to which we are committed.

First Congregational Church, HERBERT C. IDE.
Redlands, Calif.

The Question Box

Where did the theory come from that the Great Pyramid in Egypt is a "prophetic" monument whose parts and dimensions yield secret clues to the riddle of future events? What merit has such a theory? L. W. R., West Branch, Ia.

THERE is no valid basis for such a view. The pyramids were constructed as the final resting places of the Pharaohs, particularly those of the fourth dynasty. These huge stone structures were intended to preserve the bodies of the monarchs for the needs of the future life. They were constructed on precise lines, and their measurements were exact and on geometric principles. But they had no mystical or prophetic meaning. Efforts have been made repeatedly by certain types of Bible readers to find cryptic values in the measurements of these tomb structures, especially that of Khufu, or Cheops. This is a fruitless and misleading endeavor, save as it satisfies the cravings of those who attempt to impose fantastic meanings and prophetic forecasts upon the apocalyptic writings, such as the books of Daniel and Revelation.

The theory arose among some of the advocates of Anglo-Israelism, so called, the belief that the English race is descended from the ten "lost" tribes. This conceit rests upon an extremely literal use of the authorized version of the Bible, with fanciful attempts to identify place names in support of the doctrine. A considerable literature has grown up around the idea, and journals are published in its advocacy. It has no support from any scholar of repute.

One of the vagaries which arose as a side-issue of this theory was that of the cryptic meanings embodied in the Great Pyramid. This was set forth in a work by C. Piazzi Smith, "Our Inheritance in the Great Pyramid" (1864). It was given further publicity in a work by Lieut. C. A. L. Totten of New Haven, Conn., called "Our Race" (1896). In both these works the Anglo-Israelite theory was explained, with elaborate and arbitrary use of scripture, and wild guesswork in the fields of history and geography. Attempts were made to derive the English language from the Hebrew, and to identify English weights and measures with those of Hebrew origin.

In connection with the Pyramid fancy, much was made of the fact that in the Great Pyramid a sloping passage opens from the tomb chamber of the king and points directly to the pole star. This was the cause of much mystical and astronomical speculation. Professor Breasted points out, however, that since the soul of the dead monarch was believed to take its place in the heavens, among the brilliant stars of the circumpolar region, which never set or disappear, the obvious reason for the opening, as disclosed by the Pyramid texts, is that "when the king's soul emerged from this passage, its direction carried it straight toward the circumpolar stars" ("The Dawn of Conscience," 1933). H. L. W.

Plan to Study Church Programs

Indianapolis Churches to be Tested in Light of Present Situation—Hold Conferences on Marriage

(Correspondence from Indiana)

INDIANAPOLIS, Dec. 9.—A representative committee has been named by the church federation to make a detailed study of a number of our typical Protestant churches, to ascertain whether and how the churches are "measuring up" to the present situation. When this survey is made, primarily through the direction of the Rev. Clove McGuire, Baptist state secretary, and Prof. Emory Cameron, professor of practical theology at Butler university, valuable materials will be available for pastors throughout the country, because this survey will cover typical churches.

* * *

Good Will Trio Welcomed

The good will trio consisting of Rabbi Lazeron of Baltimore, Rev. Everett Clinchy of New York, and Father Ross of New York addressed groups at Butler university and at a downtown luncheon. This conversational method of clearing up a lot of suspicions and prejudices by frank facing of burning questions is an ideal method for racial and religious understanding. Just seeing three group-representatives sitting on the same platform has a great effect. Success to them! One might wish there were one more representative with them—an American Negro.

* * *

Dr. Earl Harper Speaks On Russia's Progress

Dr. Earl E. Harper, president of Evansville college, has been speaking to various groups about his impressions on a recent trip to Russia. He claims the success of the communistic program depends largely upon its educational program. Children, he said, receive the best of everything in Russia. But education is largely propaganda, with an anti-religious bias. Religion, he says, is put in the category of drunkenness and war. Russia holds that war is wrong, and the only reason she is armed is for defensive purposes against the capitalistic disease of war. Yet, Dr. Harper said that literacy has risen to almost 90 per cent of the population. It is good to hear a spokesman tell us in a fine and fair spirit the same truth about Russia. All too long have these people been maligned by the malice of prejudiced minds.

* * *

DePauw Professor Sees Today Like 1860

Dr. A. W. Crandall, professor of history at DePauw university, said the other night that if Roosevelt's program fails, it will be followed by fascism and rebellion, and that the United States stands in almost the same position now as it did in the few years before '60. If the disestablishment of the Lincoln ideal of free self-government comes, it will dissolve the union into groups of interests. Fascism would mean control by the industrialists of the east, which have dominated the republican party since President Johnson. That would mean secession of the northwest. Or, if a western fascism should come, it might simply oust New York, to leave it as high and dry as present Vienna.

* * *

Dr. Abernethy Names "Old Baptist Principles"

Dr. Abernethy, president of the Northern Baptist convention, addressed Baptists in this city on the fourfold denominational program: worshiping God, reading the Bible, winning others to Christ, and serving others for Christ. These are all old Baptist principles, he said. He pleaded for reality of spiritual zeal to actualize these ideals. Dr. G. Pitt Beers, Baptist evangelist, said that the depression has given the church her opportunity; a revival can come if the church is ready; the world is ripe for a religious awakening. Mrs. Abernethy and Dr. W. F. Padelford also spoke.

* * *

Fred B. Smith Speaks Before Y. M. C. A.

The Y sponsors a series of Sunday afternoon downtown "big meetings" during the winter. Fred B. Smith was the first speaker two weeks ago. He called for a crusade in education for international-mindedness, for a deep fidelity to our form of government, for a new apologetic for our moral and religious institutions. Coming directly from several months of European travel, Mr. Smith was a tonic to all who heard him.

* * *

Churches Study Marital Preparations

A pioneer project in pre-marriage education took place in November on Tuesday evenings in our city, under the direction of Mrs. E. N. Evans, supported by a number of attendants. The speakers were Dr. Jean S. Milner of the Second Presbyterian church, Dr. L. Foster Wood of the Federal council, Dr. G. Bromley Oxnam of De Pauw and Mr. F. H. Streightoff of Indianapolis. "Religion in the Home," "Six Tests of Marriage," "Love in the Making" and "The Economic Aspects of Marriage" were well presented.

* * *

And So Forth

Gov. McNutt has appointed an advisory committee to advise, on the basis of study, the state authorities in regard to state liquor control when repeal comes. The governor has laid down only one restriction, namely, that beer and whisky must not be sold under the same roof nor whisky for consumption on premises. Rev. John W. Cavanaugh of Notre Dame is president of the advisory commission.

About 30,000 men in Indiana have been given work. Total employment for Indiana was 21 per cent higher in October than a year ago. Total volume of Indiana business was 21 per cent above a year ago, but still 50 per cent under 1929. This is only average, and indicates unusual gains in some lines with slight gains or even declines in other lines.

E. G. HOMRIGHAUSEN.

Cabinet Delays Irk England

Housing and Farming Progress Held Inadequate—Why Is Preaching on Radio Hastily Prepared?

(British Table Talk)

LONDON, Dec. 6.—The minister of health must be growing uncomfortable; there is a storm gathering against him for his dilatory dealing with the housing problem. He is not providing quickly enough the new houses to be let to poor tenants. It is necessary, if the slums are to be destroyed, that such houses should be built. During the year ending September, 1933, 169,000 out of the 218,000 houses erected were built by private enterprise; more than 90 per cent of these were built to be sold. Not in this way will the slum problem be solved.

The minister of agriculture spoke strange words last week. Of course we have to admit that as a scene of economic life the world is at present a gigantic madhouse and our ward is not worse than others. But these are the arguments which this minister set before the house of commons! The question was being discussed whether or not small holdings should be provided to bring 500,000 men back to the land. No, said Mr. Elliot. One million men on the land provide food for 20,000,000 people. If there were 500,000 more at work they would produce food for another 10,000,000. Therefore only 10,000,000 would be left to be fed from foreign countries and the dominions! The argument has been riddled again and again. "A mad world, my masters!"

The unemployment bill is to be introduced this week. There will be a fight upon the setting-up of the new central board which is to take over from the local authorities the able-bodied workless outside the ranks of the insured. There is said to be a danger that these workless people will receive a colder and harder treatment from a central board than in the town or village where they are known.

* * *

The Late Bishop Of Plymouth

Dr. J. H. B. Masterman, the suffragan bishop of Plymouth, died last week. His brother, C. F. G. Masterman, was a very able statesman who was dogged by misfortune and never won the place his great abilities deserved. The same may be said of Dr. J. H. B. Masterman. He was a very able historian; a first-rate speaker; a keen temperance reformer; a lecturer in the first rank, but he was never made a diocesan bishop. In the days of the war a number of us used to meet in the office of the Challenge on Monday afternoons at 5 o'clock to discuss the policy of the paper, at that time edited by Dr. Temple, now the archbishop of York. Dr. Masterman, who was then at Bow church, used often to be there and much he had to give to the common stock, when we talked over the notes of the week, provided by the editor. Later I

remember talks with him during the life and work conference at Stockholm in 1925. He was a man learned and wise and gracious in his ways.

* * *

Fascism Is Much in Our Thoughts

Much is said in these days concerning fascism. In the house of commons, during a discussion of the reform of the house of lords, Mr. Baldwin said that he did not fear revolution but if it came the right could play at that game as well as the left and the right would win. "Men have the governments they deserve. Dictatorships are the reward of sheep," Dr. L. P. Jacks has said.

An anti-fascist meeting was called last week at Oxford by the master of Balliol and four other senior members of the university; this fact shows that some of the best political minds are alive to the danger that there may be an increase in fascism. It is admitted that this follows when a democracy falls a victim to despair. It may prove that in some acute crisis the youth of the country may turn to fascism or communism. That is not inevitable and Mr. Brailsford speaks wisely when he says at the close of an article on fascism: "There is a rational way of escape. To discover it is a great and exciting adventure. We shall succeed only if we realize that democracy must adapt itself with daring pliability to the needs of our time. It is not so much a possession to defend as a price to win."

* * *

Broadcast Evangelism

An important subject was raised last week by Canon Morris. Have the churches made the most of the opportunities offered by wireless? Canon Morris said that we need to develop a new technique. When he heard that Sir Harry Lauder had six rehearsals and spent two or three hours in the studio before he would give a twenty minute broadcast, the canon said that he wondered why those responsible for the religious messages did not do the same and think out new ways adapted to this new instrument. No one would think today of presenting a play on the radio exactly as it is given on the stage. A new technique for the drama has been discovered. Have we thought out sufficiently the best way of using this invention for preaching the gospel?

* * *

And So Forth

The Rutland and Stamford by-election was another serious reminder to the government that the country is growing dissatisfied with it. The conservative candidate had a majority over labor of 1,787; in 1931 the majority was 11,640. "Even feudal England is in revolt," says Mr. Lansbury.

The duke of Atholl was fined £25 with an order to pay 35 guineas costs for a breach of the lottery acts. He may appeal to a higher court.

"The greatest single enterprise of scholarship the world had known." In these words the president of Magdalen described the Oxford English dictionary. The occasion was the luncheon called to celebrate the issue of the supplementary volume of the dictionary incorporating words added during the 50 years of its serial publication. Old Oxford men will remember the first editor, Sir James Murray. In an imaginary addition to "Boswell," he was made to say to the shade of Dr. Johnson: "Sir, are you aware that the editor of the greatest dictionary of the language which will supplant yours is a whig and a dissenter?" "Sir," was the answer, "in order to be facetious it is not necessary to be indecent." But Sir James was both dissenter and whig, or at least liberal.

EDWARD SHILLITO.

New York Churchmen Urge that Churches Be Taxed

John Haynes Holmes, Rabbi Wise and Bishop McConnell, all officers of the New York city affairs committee, have made public an appeal to the state legislature to reduce the tax exemption now granted to churches and synagogues. The letter, which was mailed to all members of the state legislature, declared that the signers, "as churchmen, feel that the special economic privileges of the church in the field of tax exemption have been abused and that they should be curtailed."

Methodist Educational Leaders to Meet in St. Louis

The annual meeting of the Educational association of the Methodist Episcopal church will be held in the Hotel Statler, St. Louis, Jan. 16, 17. This organization consists of the presidents of the universities, colleges and secondary schools of the denomination and the secretaries of the board of education. It has advisory relations to all Methodist schools.

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25	38.10	19.05
26	38.40	19.20
27	38.80	19.40
28	39.20	19.60
29	39.65	19.83
30	40.15	20.08
31	40.75	20.38
32	41.35	20.68
33	42.05	21.03
34	42.85	21.43
35	43.75	21.88
36	44.70	22.35
37	45.80	22.90
38	47.00	23.50
39	48.35	24.18
40	49.85	24.93
41	51.95	25.98
42	54.25	27.13
43	56.80	28.40
44	59.55	29.78
45	62.55	31.28
46	65.80	32.90
47	69.40	34.70
48	73.40	36.70
49	77.80	38.90
50	82.65	41.33
51	88.05	44.03
52	94.05	47.03
53	100.65	50.33
54	107.95	53.98
55	116.00	58.00

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12-33

Ohio Debates Liquor Control

Legislature Turns Down State Monopoly Proposal—Dr. William O. Thompson, Famous Educator, Dead

(Correspondence from Ohio)

COLUMBUS, O., Dec. 9.—Repeal of state constitutional prohibition in Ohio, voted by a heavy majority in November, became effective Dec. 7, but the state prohibition statutes remain in effect, pending action by the legislature, now in special session, to repeal them and set up new liquor control machinery. Repeal is certain, but a hard battle over the new control program has developed.

An advisory commission appointed by Gov. George White to recommend control measures proposed a state monopoly of bottled liquor sales, corresponding in general to the provisions of the Rockefeller-Fosdick report, with provision also for sale of hard liquor by the glass in bona fide hotels, restaurants and clubs. Dissenting reports by the two women members of the commission, one a leader in the W. C. T. U. and the other in the Women's Organization for Prohibition Reform, and by the secretary of the state federation of labor, also a commission member, opposed the proposal for sale by the glass. Gov. White supported the commission's majority report in his recommendations to the legislature.

Sharp opposition among legislators to the state monopoly proposal developed at once, largely, it is charged, as the result of lobbying by interests seeking licensed sale of bottled liquor. Committees of both houses overwhelmingly rejected the state monopoly plan almost as soon as hearings started, but vigorous protests against this action were heard at once from influential citizens of both wet and dry leanings, and the final action of the legislature remains in doubt at this moment.

* * *

Dry Leaders Divide on Liquor Legislation

Rev. J. Harry Cotton, minister of Broad Street Presbyterian church, Columbus, is one staunch prohibition supporter who came out with vigorous statements from his pulpit and in the press in favor of state monopoly as the best method of achieving control of legal liquor sale, with elimination of the profit motive. Rev. Levi G. Batman, Disciple minister in Youngstown, long an active dry leader, took a similar stand. The state Anti-saloon league, in a statement from S. P. McNaught, superintendent, officially denounced both the state monopoly and sale-by-the-glass provisions, but the state league appears to be taking no very active part in efforts to sway legislation.

* * *

Dr. W. O. Thompson, Famous Educator, Dead

Widespread grief descended upon Columbus this weekend, with news of the death of Dr. William Oxley Thompson, president emeritus of Ohio State university, noted religious leader and "first citizen" of Columbus. His death at the age of 78 followed a heart attack a few days earlier. In his 26 years as president he had led in building Ohio State from a struggling college of fewer than a thousand students to a great university of 10,000. A man of unusual versatility and energy, loved and respected as few have been in the community, he had been called upon since his retirement eight years ago for leadership in numerous civic projects—the Community fund, the reorganization of a wrecked building and loan company in which the savings of thousands were tied up, and in the last few months the chairmanship of the city's N. R. A. compliance board.

Throughout his presidency, Dr. Thompson had given much time to the work of the Presbyterian church, in which he had begun work as a home missionary in Iowa in his youth and in which he had filled his first college presidency, at Longmont, Colo., more than 40 years ago. Immediately after his retirement at Ohio State he was elected moderator of the Presbyterian general assembly, and he has been in constant demand as a preacher in recent years. He was a prime mover in the organization of the Ohio council of churches and in earlier efforts to improve rural church conditions in Ohio. He was the first president of the state council, was chairman of the interdenominational state pastors' convention one year, was for a long time president of the International council of religious education and had shared in the work of the Federal council of churches.

* * *

Ministerial Association Against Goodwin Plan

The Franklin county (Columbus) ministerial association, by an almost unanimous vote of approximately 40 members present, went on record as opposing the Goodwin corporation plan to mobilize the buying power of church members and in recommending "refusal to cooperate with it and all other similar plans of church finance." "We feel that the church was never organized to promote business enterprises and any gain which comes from association with such schemes in the end distracts from the spiritual task of the church," a resolution said. Rev. E. Bruce Jacobs, Reformed church pastor, introduced the question to the association. Rev. Isaac E. Miller, Methodist district superintendent, and Rev. J. Harry Cotton, Presbyterian pastor, served with Mr. Jacobs on a committee that drafted resolutions on the subject.

* * *

Pontius Leaves For Buffalo

Departure from the city of John W. Pontius, for 20 years general executive of the Columbus Y.M.C.A., creates a notable vacancy in the ranks of religious and civic leaders in Columbus. Mr. Pontius' service has been far wider in scope than that of the Y.M.C.A. alone, and he has filled, with notable success, innumerable places of influence in movements for community betterment. Mr. Pontius leaves to become general secretary of the Buffalo Y. M. C. A.

VINTON E. MCVICKER.

Germany Seethes in Church War

Luther Anniversary Overshadowed by Struggle for Control of Evangelical Churches—Barth Keeps Fighting

(Correspondence from Germany)

BERLIN, Nov. 20.—Germany has not forgotten to celebrate the 450th birthday of Luther. The words of most frequent quotation have been, "Das Wort sie sollen lassen stahn," which we translate, "The word above all earthly powers." The word and the earthly powers have advanced from the stage of guerilla warfare to open battle. In Prussia the famous Aryan paragraph has been suspended—a mighty victory for the word. Its fate now hinges on the actions of the other provincial churches. In each province it is a battle between the opposition clergy and moderate German Christians on the one hand and radical German Christians on the other.

The call to open warfare was given by the German Christian party when their Berlin district leader, Dr. Krause, addressing a gigantic convention in Berlin's sportpalast, shouted that the claims of national socialism cannot halt at the church. He declared that a pastor-church with regulations of dogma must give way to a truly Germanic people's church. His amazing proposal for the "immediate uncompromising doing away of everything racially foreign," is reported by the Deutsche Allgemeine Zeitung as follows: "The Old Testament must be excluded as a religious book, as must obviously misrepresenting and superstitious reports in the New. Men of foreign blood have no place in the German people's church, neither in nor beneath the pulpit. Everything which foreign influence has forced on the German folk must be expunged, however venerable and seemingly reverential it may be. The cross is to be rejected, as are memorials to heroes. Shrines are not to be sought in Palestine, but in one's homeland. A close relationship of the Nordic spirit with the heroic Jesus must obviously be brought about, and the fulfilment of the reformation of Luther will mean the final victory of the Nordic spirit over oriental materialism." Bishop Hossenfelder left before the worst of the address was delivered. The assembly unanimously approved the principles laid down by Krause. Sixty flags were dedicated by Pastor Tausch, who in a few hours was to be appointed Krause's successor when this worthy was promptly expelled from office by Reichsbischof Müller.

* * *

Archbishop of Sweden and Foreign Office Protest

A flood of protests followed this amazing official convention of the German Christians, who claim to be the modern Lutherans. The archbishop of Sweden and the German foreign office demanded the removal of the leaders responsible. Five hundred moderate German Christians in Pomerania wired that they had heard with dismay Krause's attack on the creed and

thanked Müller for his manly defensive measures. The original friction between Müller and the German Christians has been renewed. One extreme wing has even suggested the deposition of Müller in favor of Hossenfelder! At this writing powerful elements are demanding Hossenfelder's removal from the bishopric of Brandenburg. An inquiry into his activities has been ordered.

* * *

Pastors Suspended; Then Restored to Pulpits

Three leading pastors of the opposition, Niemöller and von Rabenau, of Berlin, and Scharf, of Sachsenhausen, were suspended on the Saturday before the national plebiscite. To avoid diversion of attention from the all-important election the chancellory of the church lifted the suspension for the weekend. It was then renewed. The pastors continued in their offices, even holding services. Over this weekend of Nov. 19, official Luther day, the suspensions have been definitely lifted, with the condition that the three refrain from further oppositional activities. It is not expected that they will refrain.

* * *

Great Outpourings Celebrate Luther's Birthday

Luther day, other distractions considered, was colorfully celebrated. Hindenburg was given immense ovations on appearing at the kaiser's church. Parades marched from all Berlin churches after their morning services and assembled in the great square before the kaiser's palace. Youth groups were especially prominent. Jäger, Hossenfelder, Karow gave addresses. The official celebration was held at 4:30 p. m. in the Philharmonie. Reichsbischof Müller and Reichsfinanzminister Graf Schwerin-Krosigk delivered addresses which clearly indicated their positions regarding any attempt to depart from the Bible and the creed as bases for Lutherans. Erich Seeberg, this year's dean of the Berlin theological faculty, gave the main speech. The chairman complained that the Philharmonie was by far not filled. The American church in Berlin at the same hour was host to the ambassador of the United States, Prof. William E. Dodd, who spoke on Luther to one of the largest gatherings ever held in this historic edifice. The day was closed by festive services in the various churches and community houses.

* * *

Barth Keeps Up Fight

Karl Barth is the tireless leader of the opposition to *Gleichschaltung*. He does not oppose the national socialistic state as such; he only attacks those who seek another principle than that uttered by Hitler on March 23, "The rights of the church will not be curtailed, nor will its relation to the state be altered." Three booklets by Barth have swept over Germany, passing into many editions. Thirteen hundred people found their way to the Berlin Singakademie recently to hear Barth speak, though no public publicity had been made. His Swiss citizenship and his world fame protect him. The opposition has found the Aryan paragraph a common rallying point; now that it has been suspended for Prussia one wonders whether the force of the movement will not be broken up, allowing the German Christians to surmount their temporary rebuke.

The other-worldly background of Barthianism is no aid to the opposition, for a this-worldly gospel is sought by the surging German masses. The German Christians realize this longing and are attempting to rear a theology of activism. A German Christian theologian has issued a declaration of war on dialectic theology and pleads with modern minds to face the obvious lack of any compelling counter theology. The current number of "Evangelium im dritten Reich" is dedicated to *Busstag,* Repentance day, Nov. 22. But since repentance for ecclesiastical sins does not become Lutherans, and since repentance for governmental sins is treason, the issue is dominated by a plea for activism as best proof of justification. This is not Barthian, perhaps not Lutheran, but modern Germany is engaged in building a new world here and now. They long for a deep and adequate theology connecting God and human endeavor.

* * *

And So Forth

Church affairs have not been the only interesting events. I doubt if ever a more daring, thorough and successful propaganda campaign has been carried out by any modern government in comparison to that culminating in the Nov. 12 election. All Germany agrees on the disarmament question. Genuinely surprising was the unanimity secured for the nazi party; in the concentration camp Brandenburg 1,004 out of 1,036 voted for that ticket!

Governmental figures report that 250,000 marriage loans will be granted yearly hereafter. During August, September and October of this year 65,000 were granted. This is intended to reduce the number of women in employment by 200,000 yearly. Six million women at present are employed. On the same day that one nazi official announced this program another official, Hitler's personal representative, Rudolf Hess, issued a sharp order forbidding women being removed if they were supporting dependents. Males, furthermore, are only allowed to replace women if they are providers for families.

The unemployment figures for October brought great rejoicing to nazi circles. For the first time since 1928 an autumnal decrease instead of an increase in unemployment can be reported. On Oct. 31 there were 3,746,000 on the dole, a decrease in one month of 103,000.

Doctorates in Prussia and Bavaria may now be annulled if the holders make propaganda against the fatherland. This touches the European in a sensitive spot.

Titled families, reduced in circumstances, have been selling marriages and adoptions within their family for cash considerations. One count was uncovered who had married eight times that eight women, though divorced, might thereafter be countesses! Another titled lady, supported by a charity fund for poor nobility, had adopted at one time or another six children, so that they could add "von" to their names. Now on the initiation of the state such marriages and adoptions since November 9, 1918, can be revoked.

EWART EDMUND TURNER.

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Will Cooperate in Philippine Work

Churches Merge Efforts—Conference in East Orange Sees New Era—Two New Church Buildings in Manila

(Correspondence from the Philippines)

MANILA, Nov. 10.—The Philippines have been offered an unusual opportunity to develop plans for enlarged cooperation in religious work. Last June representatives of 17 boards and other organizations working or otherwise interested in the islands held a conference on cooperation at East Orange, N. J. More than 40 men and women attended. The minutes of that meeting have just reached us. This study of possible cooperation here is made "with special reference to developing plans for enlarged cooperation in other lands."

The Herrnhut meeting of the committee of the International Missionary council set the ball a-rolling. They gave attention to the "immense areas of unmet human need" in every part of the world, they thought about the ever-widening opportunity and the remarkable spiritual movements in the younger churches, and they faced the hard, unpleasant fact that many boards and societies had been compelled to make serious financial retrenchments. They concluded that "we stand on the threshold of a new period in cooperation—a period in which the requirements, principles and spirit of missionary cooperation shall be considered more thoroughly, seriously and sacrificially than ever."

* * *

Methodists Initiate Philippine Study

The East Orange conference came about as the result of a series of informal meetings initiated by the board of foreign missions of the Methodist Episcopal church. The Philippines received first consideration both because only American boards engage in missionary work here and because the field is not too large to be covered in a single survey. The conference believed that the experiment here would reveal specific cases where cooperation is practicable and would bring to light general principles for cooperation in other countries. To this end the East Orange group asked questions and offered suggestions regarding all the major activities of the missions and the churches in the Philippine Islands: the training of leaders, direct evangelism, religious education, the rural church and the community; stewardship, subsidies and self-support; Christian literature, medical service, and social reform. Although the boards initiated this movement and now have before them a proposal for a permanent organization to deal cooperatively with the Philippines, they look to the Christian leaders here to determine the areas where greater unity may be possible and to name the projects for enlarged cooperation.

"The conference recognizes the essential importance of honoring the freedom of the churches and other Christian organizations in the Philippine Islands in determining their own organization, in choosing the forms in which they give expression to their faith and worship, and in making more dynamic their service to their fellowmen," the minutes declare. "Therefore, in stating that it is ready to move forward, the conference also says that it looks to the churches and missions in the islands to take the initiative in deciding the direction of this forward movement and proposing the next steps to be taken both by themselves and by the churches in America that are endeavoring to be of assistance to them."

* * *

April Meeting to Develop Plans

The National Christian council, the organization suggested to bring the plan before the Christian groups here, met early this month and voted to ask its permanent committees to study the state of the church in order to present findings to an enlarged meeting of the executive committee next April. That meeting will represent all Protestant interests and will attempt to formulate definite projects for cooperative work.

One evidence of the earnest purpose the East Orange conference appears in a recommendation to the boards that Mrs. Higdon and your correspondent become the first union missionaries to the Philippines. Both the men's and the women's boards of five denominations would share financial support. Mrs. Higdon would continue as head of the church history department in Union theological seminary and I would give full time to the secretaryship of the Christian council. The council approved the proposal in its recent meeting.

* * *

And So Forth

"The Christian Graphic," published in Japan, has been used since July as pictorial supplements to five Philippines religious newspapers. From 4,500 to 10,200 copies have been circulated each month.

Within the last month two church buildings have been dedicated in Manila, one by the United Evangelical church, the other by a group of the Disciples of Christ. The first cost approximately $12,500, the second about $4,500. Both are attractive edifices and contribute greatly to the Protestant cause here. Similar buildings erected anywhere in the United States would doubtless cost three or four times the amount invested in these churches.

Union Church of Manila, John P. Jockinsen, minister, recently completed a successful year and issues its 19th annual report in an attractive illustrated booklet. This congregation of 316 resident members raised a budget of more than $16,000, half of which is for the operation of a hall for children of mixed American-Filipino parentage.

E. K. HIGDON.

Chicago Seminary Offers Special Course on Modern Missions

A new course announced for the winter quarter at Chicago theological seminary deals with "Christianity in Its World Setting." It will be given jointly by Dr. Charles Clayton Morrison, editor of The Christian Century, who will present the philosophy of Christian missions today, and Dr. Hugh Vernon White, secretary of the American board, who will consider the way in which the work of the board exemplifies the modern missionary viewpoint.

St. Louis Hears E. Stanley Jones

Large Audiences at Mission Rallies—Dr. G. A. Campbell is New Federation Head—Bishop Scarlett Advanced

(Correspondence from St. Louis)

ST. LOUIS, Dec. 7.—The series of missionary round table discussions and addresses by Dr. E. Stanley Jones and his associates reached many thousands. Seventy-five hundred people attended the Sunday afternoon meeting and 1300 the Monday evening church federation annual meeting. Besides the city ministers, many from within a radius of 100 miles of St. Louis spent Monday in the various meetings. It is the consensus of opinion that the meetings were provocative of much thought and discussion. Dr. Jones to this writer never seemed more spiritually sensitive and desirous of bringing to his auditors his high spiritual concepts of the missionary motives.

Some of Dr. Jones's pregnant sentences were: "This is an era of the personal. The problem of Christian work is the problem of the worker. The world is sick of leadership. It is perishing for servants, for men and women who will lose themselves in the needs of humanity. Our idea as missionaries is not that of spiritual imperialism. It is to serve. The best man is servant of all. That is Jesus' idea. Only ideas really matter. Jesus' teaching of God, goodness, love and truth are transforming the world regardless of who may use them. Gandhi in his sacrificial spirit is giving India a Christian interpretation of the way to resist evil. Something is happening in Russia and Germany. They are being transformed before our eyes in this generation by the impact of a new idealism. Every reform goes straight toward the gospel. Could the gospel be incarnated by its professors so as to proclaim their faith Christians might transform the world. We must believe the gospel is fit for the world to make it dynamic. The gospel is a mighty affirmation. We believe, therefore we speak. Christ has done something for us. We know him and must speak. You may kill the missionary, but you cannot kill his experience of God.

"So long as the missionary produces something new he will give value to his service. World religions and communism have never shown anything better. The highest and best the world knows are in Christ's teachings. The missionary does not fear criticism, but he wants no controversy. Far too many today are seeking to engage the Christian teacher and missionary in controversy to evade the contribution. It is the contribution we most need. The cross is ever central in the Christian's life. We would rise to new power were its motivations dominant. The Christian religion brings optimism out of pain and triumph out of suffering. The cross knows no defeat and never turns back."

* * *

Federation Elects Dr. Campbell

At the annual meeting of the church federation, Dr. Ivan Lee Holt, the retiring

president, said: "In the most trying financial year in their experience the federation will close the year with all bills paid. The heartening cooperation of friends of the cause is proof of their faith." Dr. George A. Campbell, minister of the Union Avenue Christian church for the past sixteen years, was elected president. Dr. Campbell has given his church an efficient service and a forceful ministry. During the past year he was president of the international convention of the Disciples of Christ.

* * *

Consecrate Fr Winkelmann Auxiliary Bishop

Perhaps the most colorful ecclesiastical ceremonial St. Louis has known was held Thanksgiving day—St. Andrew's day in the church calendar—in the consecration of Rev. Christian H. Winkelmann as Roman Catholic auxiliary bishop of St. Louis. Bishop Winkelmann is a son of his church in St. Louis and a graduate of Kenrick seminary. He was ordained in 1907 as a priest by Archbishop John J. Glennon, who was the official consecrator in the imposing service at the cathedral lasting three hours, in which 25 bishops and 25 priests participated.

Archbishop Glennon has given his church distinguished service. He was consecrated bishop of Kansas City, where he served his church seven years and came to St. Louis in 1903 as the coadjutor of Archbishop Kain, whom he succeeded within the year. In these thirty years his church has made marked progress in parishes, and in schools, colleges and hospitals that have been built. The building of the great cathedral, one of the largest and most imposing in the west, has been his chief service.

Bishop Winkelmann will continue as pastor of St. Francis de Sales' church, one of the largest parishes in the city. The Sunday following his consecration an audience of 2000 greeted him and he administered the sacrament of confirmation to a class of 600, consisting chiefly of children of the parish.

* * *

Bishop Scarlett Succeeds Bishop Johnson

Following the meeting of the house of bishops of the Protestant Episcopal church, when the resignation of Bishop F. F. Johnson was accepted, Bishop William Scarlett was clothed with full power as bishop of the diocese in Missouri. Bishop Johnson was coadjutor of Bishop D. S. Tuttle for ten years and in 1923 came into full service in the episcopal office. Bishop Scarlett was for eight years dean of the cathedral and for the past three years bishop coadjutor. No Protestant clergyman has more modestly and worthily filled any pulpit of the city than Bishop Scarlett. The great downtown cathedral under his ministry became a center of social service and its minister a factor in civic leadership, appeals for social justice and humanitarian relief. A progressive and fraternal spirit has characterized all his fellowships.

* * *

Teachers' Salaries Heavily Cut

The Missouri state teachers' association in its recent convention seemed to be overwhelmed with the sharp reductions in local revenues that have precipitated a statewide crisis. State Supt. Charles A. Lee said: "Of the rural teachers 10 per cent have contracted to teach for less than $300; 38 per cent will receive less than $400; 85 per cent less than $560. The average reduction for rural teachers this year from last year is 20 per cent. In 575 high school districts 2,628, or 30 per cent of the elementary and high school teachers, last year were not paid in full."

* * *

Struggle to Maintain Standards Of Methodist College

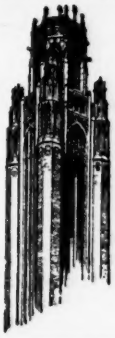
Central college, the one educational institution of the Methodist Episcopal church, south, in Missouri, and really the only A-grade college of all Missouri Methodism in the state, in spite of a decrease in income and enrolment, for the past several years has annually met all obligations. The building and endowment campaign projected during the presidency of the late Dr. Paul H. Linn, 1913-1924, and carried to completion under the presidency of Bishop W. F. McMurry, 1924-1930, increased the number of buildings to 12 with a value of $1,872,297 and the endowment to $1,286,685. The student enrolment reached 1000. Lest some evil overtake them and untoward circumstances arise the board of curators, led by President Robert H. Ruff with Bishop A. Frank Smith and Dr. Ruff as the principal speakers, has been holding a series of educational conventions to be followed by congregational appeals for funds. The special gifts last year were $55,000 and the conference and congregational offerings were $7500.

CHARLES O. RANSFORD.

Rev. C. B. Emerson Made Dean of Cathedral

Rev. Chester B. Emerson, formerly Congregational minister in Detroit, was ordained as priest and installed as dean in Trinity cathedral, Cleveland, by Bishop Rogers on Nov. 22. Bishop Page of Michigan, a close friend of Dr. Emerson, preached the ordination sermon.

The Chicago Theological Seminary



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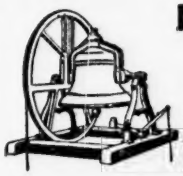

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Toronto Honors Long Pastorate

Dr. Cameron, of Yorkminster, Develops Protestant Confessional—Laymen Urge Clergy to Keep Out of Politics

(Correspondence from Canada)

TORONTO, Dec. 1.—Yorkminster Baptists celebrated the completion of the 25th year of the pastorate of the Rev. W. A. Cameron. Distinction without advertisement, nobility and dignity without the arts of the demagogue, popular appeal with no pandering to party feeling, prejudice or ignorance, and above all modest but effective witness to Jesus Christ in personal and social life—these have characterized the work of this well-beloved minister. Twelve years ago he ventured on a great experiment by holding his evening service in the largest uptown theater of Toronto, and later having sold the church site, the congregation erected one of the most stately church buildings of the city two miles away. But this has not prevented the gathering and holding of the largest congregation of any Protestant church in the city. People of all communions together with pastors of all bodies felicitate the pastor on work so loftily conceived and so worthily sustained.

* * *

A Pastoral Clinic For Souls

One of the notable features of Mr. Cameron's work has been his provision of some equivalent for the confessional. Mr. Cameron discovered long ago that a great number of people carry secrets of the heart and mind which, because of timidity or shame, they fear to divulge. Lives are thus haunted by misgivings and cramped by inhibitions, all of which might be overcome if some provision were made for release through confession. Gradually the custom was established which consecrated the pastor's study at certain hours of the week to the intimate task of soul-healing. The central place is given to sympathetic listening until tension has given place to spiritual relaxation and to peace. This has proved specially effective since the Oxford group agitation awakened many people to morbid as well as to wholesome heart-searching, and the work of the psychiatrist has to be blended with that of the minister of the gospel.

* * *

Montreal Blazes Over Social Christianity

One of the Montreal congregations, characteristically bourgeois in character and composition, started an agitation which has passed beyond the church field. Its board, under the guidance of a capable layman, one who was actively critical of the church offices at the last general council, passed a long resolution protesting against the action of the presbytery and the conference in favoring drastic economic changes in the interests of human welfare. Not only was the particular doctrine of those resolutions disapproved but ministers were condemned for expressing any judgment on the moral tendency of economic systems. So far did this go that Dr. Leslie Pidgeon, who had been regarded by many as foremost in resisting these radical statements, felt obliged to dissociate himself from such a denial of the right of the church. The city press has found an opportunity for much activity in this controversy; some anxiety being created by the demand of certain business men, financially influential, that the church refrain from interpreting current events in the light of Christian faith and love. Some confusion has been manifest; for while most would agree that the church is not authorized to prescribe laws for the state, it is under the most sacred obligation to declare the obligation of the Christian man in all fields of human activity.

* * *

Ministers Listen To Laymen

Three successive meetings of ministers in Toronto have been addressed by representative laymen active in politics and economics. Captain Elmore Philpotts, the recognized leader of the Cooperative Community federation, bears the brand of the war in a shattered frame and in a spirit of rare fineness and clearness. He interpreted to the ministers the new movement which now threatens the political monopoly of two traditional political organizations. Dr. James Endicott, one of the wisest and most far-seeing of our church leaders, declared that the rise of such a man brought to Canadian life a spirit and character which constitute a national asset. Next came Mr. James M. MacDonnell, a leading financier of unblemished honor and high ability, one of the early Rhodes scholars. He sought to indicate to ministers the perils of speaking without tested acquaintance with the detailed facts and the implications of new social theories. Prof. A. W. Plumtree, who has recently gained much experience and won admiration as secretary of the royal commission on banking, also interpreted to the ministers the illusory as well as the real perils attending the rival efforts to restore purchasing power to the people by monetary changes.

* * *

God in National and Personal Life

The Joint Committee of the churches for the evangelization of Canadian life has resumed work after a long interruption, due mainly to the diversion of interest caused by the controversy and division evoked by the Oxford group movement. The original purpose of concentrating effort on recovering for God a central place in the thought and faith of Canadian people has been definitely affirmed, and a serious effort has been planned for the spring of 1934. For seven weeks prior to Easter all churches are invited to consider the interpretation of God called forth by the collapse of the Hebrew state, as that new revelation was embodied in the "Songs of the Suffering Servant." Three little books are commended both to ministers and people: President Coffin's "What Men Are Asking," Principal Garvie's "Can Christ Save Society?" and Prof. Weatherhead's "How Can I Find God?"

ERNEST THOMAS.

Texas Baptists Ponder Union

Baptist Rift Dating from 1901 May Be Healed — Mob Outrage Shocks State—Baylor Punishes Drinking

(Correspondence from the Southwest)

WACO, Dec. 9.—A movement is under way by which it is hoped the two Baptist general bodies operating in Texas may be reunited. Under the leadership of the late Dr. S. A. Hayden, in 1901, about 400 churches withdrew from affiliation with the Baptist general convention which now has 2500 churches with nearly 500,000 members in the state, and formed the Baptist Missionary association. Previously Dr. Hayden had been excluded from the older organization on the basis of continued obstruction to its work and policies through the columns of his newspaper. Following his exclusion he brought suit for libel and conspiracy in the sum of $100,000 for damages against 25 of the most prominent convention leaders, and this suit, the most important of its kind in history of the southwest, dragged its weary length through the courts for more than ten years.

Meanwhile the Baptist Missionary association organized a mission board, a college, an orphans' home, a newspaper and enlisted a considerable number of rural and village churches. Now after nearly a generation it has appointed a committee of 25 to confer with a similar committee from the convention. Probably the most serious difference now between the two bodies is the contention by the convention that the general bodies are composed of messengers from the churches and are purely advisory, while the association holds that these bodies are composed of churches, which are in turn said to be sovereign. It is likely that the reunion will be effected, even if not in the immediate future. Texas Baptists have no other serious division, and it is thought they are more nearly united than at any time within the past 50 years.

* * *

Methodist Items

During the next few days the college of bishops of the Southern Methodist church is to be in session at Jackson, Miss.

President C. C. Selecman of Southern Methodist university, speaking in Nashville last week, declared the church should recognize the fact that many of its young people upon entering the colleges slip in their religious faith and practices.

One of Dr. Selecman's former students, Rev. W. H. Wallace, has been transferred from the church at La Mesa, Texas, to the largest Methodist church in New Orleans, the Carrolton Street.

* * *

Disciples to Meet In June

Rev. Harry Knowles, pastor Central Christian church, Houston, and president of the Texas convention of Christian churches, announces that the next state

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meeting will be held in Temple, June 12, 13, 14, and that the Christian denomination is advancing encouragingly in the southwest.

* * *

Recent Deaths

This section mourns the recent death of Dr. J. B. Leavell, former pastor First Baptist church, Houston; Mrs. J. W. Byars, former superintendent of the Southwestern training school for women; and Dr. B. L. Locket, Southern Baptist medical missionary to Ogbomoso, Africa.

* * *

Mob Action Shocks Southwest

Indignation is widely expressed over the ghoulish action of a mob at Kountze in southeast Texas when it mutilated and burned the body of a Negro, who supposedly killed a white woman. It was felt that perhaps the state had outgrown such a tradition but the recurrence in such a debased form has been altogether shocking and disappointing.

* * *

African Missionary Reaches Large Audiences

Motte Martin, missionary of the Southern Presbyterian church in the African Congo, a native of Marlin, Texas, has been touring the southwestern churches and speaking to large audiences. In Waco the laymen extended a banquet, to which many ministers from central Texas came. He reported a total of 2754 baptisms for his denomination on the foreign fields last year.

* * *

Students Punished for Drunkenness

Much interest has been aroused over the action of President Pat M. Neff in publicly suspending seven students from Baylor university on charges of hazing and drunkenness. Another, a young woman, charged with drunkenness, was saved the public ordeal, but was sent home. He also imposed 24 demerits each on a number of students for misconduct in chapel, which has compulsory attendance, the only university of its size in the section which maintains such attendance. The widespread editorial comment is strongly favorable to the president, and trustees declare it has been a mighty blow struck for temperance.

JOSEPH MARTIN DAWSON.

Theological Students As Bartenders

It is reported that a large number of students in Boston university school of theology who are making their way by working in restaurants are facing the question of serving as bartenders, now that liquor is back. Zion's Herald, Boston, asks the question, "Shall they serve liquor, or give up their jobs? And if they decide to follow their consciences, how are they to support themselves? Following conscience may mean leaving school or even giving up the ministry." Then the Herald asks whether any layman has a solution to offer. "Will anyone volunteer to help these boys who are preparing for the ministry in their present dilemma?"

Mass Meeting Condemns Rolph

All Religious Groups Represented in New York Protest—Newspapers Warn Jubilant Wets

(Correspondence from New York)

NEW YORK, Dec. 9.—The statement of Gov. Rolph of California approving the lynching in his state has aroused the churchmen of this city. A mass meeting was held in the great hall of City college at which speakers of all our great faiths vigorously denounced lynching and demanded some federal curb be placed upon it. Alfred J. Talley, representative of Cardinal Hayes, as well as other speakers, excoriated the attitude of the California governor. From various pulpits last Sunday the statement of Gov. Rolph was assailed as an open invitation to mob rule. Dr. Henry Darlington, of the Church of the Heavenly Rest, who had previously sent a telegram to Rolph congratulating him upon his stand, found his church picketed by students with placards attacking him for his message. Dr. Darlington has now seen the error of his way and has publicly retracted his stand. At the mass meeting at City college resolutions were passed urging the citizens of California to secure the removal of Rolph. It is good to see what complete unity there is among both conservative and liberal churchmen on this issue.

* * *

City Greets Repeal

Our newspapers here have been sickeningly full of the news of repeal. Page after page has been given over to chronicling events and opinions about it. Naturally our press chortles with glee but it is noticeable that in all, or nearly all, the editorial com-

A Symbol

THE Yule log—symbol of Christmas through the ages. On the great holiday the lord of the manor threw wide the doors, and misery and squalor were forgotten in the cheer of the boar's head and wassail.

Customs change, but the Christmas spirit is ageless. Today millions express it by the purchase of Christmas Seals—the penny stickers that fight tuberculosis—still the greatest public health problem. Your pennies will help pay for free clinics, nursing service, preventoria, tuberculin testing, X-rays, rehabilitation and other important work such as medical and social research.

The National, State and Local Tuberculosis Associations of the United States

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"This book will stand for years as the chief authority on the history of the Jewish people"— says the Presbyterian Seminary Alumni Review of

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ment there is the warning to the friends of John Barleycorn to go a bit easy lest the old fate return. As the New York Times put it last Tuesday, "They (the wets) have long protested against the demoralization wrought by national prohibition. Let them not furnish by displays of unbridled appetite and of noisy exultation an argument for a return to legal control instead of self control."

* * *

Blaine Committee Makes Progress

The Blaine committee, previously mentioned in this column, which is raising funds for the family welfare agencies of this city, has now raised nearly three million of the four million sought. It was my privilege to attend the report luncheon this week and hear the reports of the various groups. Our business leaders do have a real sense of the obligation resting upon them in this time of need. However, it was not a little amusing to hear one argument advanced for contributions to relieve the distress caused by the depression. The argument ran that so many men were being placed upon public works by governmental agencies that they would be another great force for more control by the government of business and industry. rivate charity must do all it can to offset this and emphasize old-fashioned American individualism.

* * *

Inter-Settlement Paper

A new paper has made its appearance among our settlements. It is called the Neighbor, and it is intended that it shall be an inter-settlement paper and is designed to supplement rather than supplant the various settlement publications.

* * *

The Terzani Case

Readers of this column will recall the Terzani case. This attempted frame-up by fascisti forces was postponed when it came before the court two weeks ago due to the absence of the principal witness for the prosecution. The case will again come before court next Monday and it is earnestly hoped that the judge will dismiss it fully this time. Art Smith, the missing witness, is the "General" Smith who had planned to march on Washington to take over the government for American fascists.

* * *

Park Avenue Presbyterian Church Anniversary

The Park Avenue Presbyterian church has just celebrated the 85th anniversary of the dedication of its first church building. The original account of the founding of the church, written in lead pencil on a sheet of paper, was on exhibition at this reunion. The present pastor is Rev. Edmond Melville Wylie, formerly pastor of the Central Presbyterian church of Montclair. The friends of Dr. Albert Parker Fitch, who was Dr. Wylie's predecessor, will be pleased to know that he is now able to go about a little.

EDMUND B. CHAFFEE.

Will Assess Chicago "Y" Hotels For $70,000 Tax

The Cook county (Ill.) assessor announces that he will assess the two Chicago hotels owned by the Y.M.C.A. at nearly a million dollars on the 1932 real estate tax rolls. The tax revenue from the properties is expected to approximate $70,000. The hotels have hitherto been considered tax-exempt under a charter granted to the association 72 years ago. It is expected that the assessment will be further protested by the Y.M.C.A. and that there will be filed a test suit which will ultimately be carried to the Illinois supreme court.

Dr. Streeter to Deliver Ayer Lectures at Colgate

At the spring convocation at Colgate-Rochester divinity school, April 2-5, 1934, Dr. B. H. Streeter, of Queen's college, Oxford, will deliver the Ayer lectures. The Rauschenbusch lecturer will be Prof. Reinhold Niebuhr, of Union seminary.

Seven Fellowships at Union Service for Luther

Churches of seven denominations participated in a service held in Christ Episcopal church, Poughkeepsie, N. Y., Dec. 3, in celebration of the 450th anniversary of the birth of Martin Luther. Combined choirs of 125 voices sang Lutheran and Episcopal hymns. The host clergyman was Rev. A. G. Cummins, who is now beginning his 34th year as rector of Christ church.

Missouri Ministers Take Action on Negro Lynching

The Ministerial alliance of St. Joseph, Mo., at a special meeting Nov. 28, took action on the recent lynching of Lloyd Warner, Negro. In a statement approved by 45 ministers, the sheriff was reprimanded for not taking precautions to safeguard the prisoner, and Gov. Park was commended for ordering a thorough investigation. The statement closes with these words: "The time has come for the people to demand of their officials an observance of our laws in all details, and public opinion, which has perhaps been lax, must speak out with a voice of authority, serving notice that courts shall and must operate for the justice of all and for the protection of our civilization."

Bishop W. F. Oldham Wintering in India

Bishop W. F. Oldham, Methodist leader known and loved in three continents, is spending the winter in Bangalore, India, the city of his birth.

Plan International Radio Christmas Roll-Call

An international Christmas roll-call in a dozen countries, greetings by King George and Washington statesmen, an interpretation of Dickens' "Christmas Carol" and special orchestra concerts will be among the Yuletide features to be presented by the WABC-Columbia network. On Christmas day ten European nations will exchange Yuletide greetings with this country through Columbia facilities from 3:45 to 4:30, eastern time. King George's greetings to the English-speaking world will be heard in this country from 9 to 10:05 a.m., eastern time.

Bloomington, Ill., Church in Centennial Anniversary

First Presbyterian church, Bloomington, Ill., celebrated the 100th anniversary of its founding Nov. 23-26. Three former pastors participated: Rev. Calvin R. Dobson of First Presbyterian church, St. Louis; Rev. William Bodell, now living in Bloomington, and Rev. Fayette Vernon of Effingham, Ill. The present pastor, Rev. Daniel Gretzinger, is now in the tenth year of his ministry in this church.

Foresee Nationwide Catholic Campaign Against Indecent Movies

The Catholic Citizen predicts that there will probably soon be planned by Roman Catholics a nationwide campaign against indecent movies. "The subject is receiving increasing attention by prelates, Catholic lay organizations and Catholic publications, and it is seldom that a protest comes from any one of these sources today without going further and urging some definite corrective measures."

World Sunday Schools Gain Members

The World's Sunday school association reports an increase of about a million members a year, during the past four years, in the schools throughout the world.

Succeeds Morris Hillquit on International Executive

James Oneal, editor of the New Leader, New York, since its establishment in 1924, has been elected as one of the two representatives of the American socialist party on the executive committee of the Labor and Socialist International. He succeeds the late Morris Hillquit in that post, and becomes a co-member on the executive with Norman Thomas.

Retires from Ministerial Relief Leadership

Rev. Harry R. Miles, for ten years associate secretary of the Congregational board of ministerial relief, has passed the age for compulsory retirement, and will relinquish his secretarial responsibilities Dec. 31.

Baptist World Alliance Will Meet in Berlin

Berlin, originally chosen for the Baptist World Alliance meeting that was scheduled to be held in 1933, remains the place of the postponed meeting to be held next August. Dr. John MacNeill is president of the alliance.

Grand Rapids Church Promotes "Cultural Institute"

The East Congregational church, Grand Rapids, Mich., under the leadership of Rev. J. W. Fifield, jr., has been developing during the past six years an annual cultural institute. The current institute program includes courses in applied psychology, atheism and its answers, comparative religions, conversational English, N. T. interpretation, parliamentary law, pottery making, basketry, etc.

Catholic Bishops Urge Support of Roosevelt Policies

The administrative committee of the National Catholic welfare conference has issued a statement urging earnest support of President Roosevelt's efforts for national recovery. "The program he is seeking to carry out is the best he could devise, it is the best congress could construct, and any attempt to make partisan profit of the present misery and distress is a crime against fair-dealing and humanity."

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Christopher Bean

(Marie Dressler, Lionel Barrymore) (MGM) Excellent screening of Sidney Howard's stage play, brilliantly acted, with Dressler superb in ideal role. Dead artist's paintings are unappreciated in humble home of country doctor until they become suddenly valuable. Excitement begins, with Dressler in the center of it.

For A: Excellent. For Y: Excellent. For C: Good.

Dance, Girl, Dance

(Evalyn Knapp, Alan Dinehart) (Chesterfield) Rather dreary "stage life" stuff about married couple of vaudeville ham actors who separate. She goes to Broadway, gets chorus job without merit through friends, resists dishonorable proposals, refuses honorable ones, has her child, and gets worthless husband back at last.

For A: Mediocre. For Y: No. For C: No.

Man's Castle

(Spencer Tracy, Loretta Young) (Columbia) Hardboiled loafer hero picks up sensitive heroine from park bench and they live together in the city dump. He bullies, mauls, torments and jaws at her in gutter English—which leads to great love, a child, and finally marriage. Glorifies common crudity.

For A: Mediocre. For Y: Trash. For C: No.

The Prizefighter and the Lady

(Walter Huston, Max Baer, Myrna Loy) (MGM) Fast, lively story built on prizefighters, their friends, their rivals, their women. Ring atmosphere at its utmost, with Dempsey, Carnera, Baer personally in the cast. Heavy ring fighting, heavy dialogue, heavy romance. Nothing better for those who want fight pictures.

For A: Depends on taste. For Y: Not the best. For C: Doubtful.

Le Sang d'un Poete

(Conceived and directed by Jean Cocteau) Non-dialogue, French dramatic version of poetry of Jean Cocteau. Four separate highly imaginative episodes, with musical and speaking background, create a nervewracking phantasy practically worthless as entertainment except to lovers of riddles and veiled mysteries.

For A: Doubtful. For Y: No. For C: No.

The Solitaire Man

(Herbert Marshall) (MGM) Fairly entertaining detective murder mystery centering around theft of necklace. Marshall good as well-bred jewel thief who decides to retire and become country gentleman. The slight action takes place in plane cabin. Rather questionable ethics are involved in the solution.

For A: Fair. For Y: Doubtful. For C: Little interest.

Tillie and Gus

(Alison Skipworth, W. C. Fields) (Para) Lively farce, some slapstick, but much genuinely amusing action in which two artful card-sharpers abandon their profession and scheme successfully to prevent fleecing of worthy relative by crooked lawyer. A good picture for all who like hilarious farce.

For A: Depends on taste. For Y: Amusing. For C. Amusing.

Best Recent Films for Family:

Paddy the Next Best Thing	Way to Love
Lady for a Day	S.O.S. Iceberg
F. P. 1	Little Women

Films of Special Interest for Adults:

Ever in My Heart	Berkeley Square
Private Life of Henry VIII	Right to Romance
Bitter Sweet	Poil de Carotte

BOOKS RECEIVED

Indian Tribes of the Southwest, by Mrs. White Mountain Smith. Stanford University Press, $1.50.

From Dante to Jeanne d'Arc, Adventures in Medieval Life and Letters, by Katherine Bregy. Bruce Pub. Co., Milwaukee, $1.75.

Peddler's Pack, by Mary Owen Lewis. David McKay Co., Philadelphia, $1.50.

Methods in Sociology, a Critical Study, by Charles A. Ellwood and Howard E. Jensen. Duke University Press, $1.50.

A Diary of the Holy Spirit, by "Glory in Him." Meador, $1.25.

The Day's Worship, edited by Charles B. Foelsch. United Lutheran Pub. House, 75 cents.

Cameos of the Perfect Life, by Charles Ernest Mather. Metcalfe & Co., Cambridge.

The Achievement of Nazareth, by C. D. Hoste. Longmans, $2.00.

Men Wanted! by Bernard Iddings Bell. Harpers, $1.00.

One Thing I Know, by A. J. Russell. Harpers, $2.00.

Motion Pictures and the Social Attitudes of Children, by Ruth C. Peterson and L. L. Thurstone. (Payne fund) Macmillan, $1.50.

Movies and Conduct, by Herbert Blumer. (Payne fund) Macmillan, $1.50.

Movies, Delinquency and Crime, by Herbert Blumer and Philip M. Hauser. (Payne fund) Macmillan, $1.50.

Government in the United States, by Claudius O. Johnson. Crowell, $4.00.

Proceedings of the National Conference of Social Work, Detroit, June, 1933. University of Chicago Press, $3.00.

Tracts for Difficult Times, by Edmund S. Oliver. Round Table Press, $2.00.

Come Holy Spirit, Sermons by Karl Barth and Eduard Thurneysen. Round Table Press, $2.00.

Fiery Stronghold, by Nicholas Roerich. Stratford, $3.00.

Sunny Meadows, by Thomas Dreier. Stratford, $2.00.

Rainbows Over Rooftops, a book of essays, by Helen S. Arthur. Stratford, $1.00.

A Sound Scientific Money System as Cure for Unemployment, by Gustav Lindenthal. Stratford, 50 cents.

The Gate of Remembrance, by Frederick Bligh Bond. Dutton, $2.50.

Study Guide to National Recovery, an Introduction to Economic Problems, by Harold Rugg and Marvin Krueger. John Day, 25 cents.

Increasing the President's Power, compiled by Julia E. Johnsen. H. W. Wilson Co., 75 cents.

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Generosity and kindliness the way to satisfying success in life — that is the key-idea in this marvelously successful novel — now in its 32nd printing. Never a more attractive Christmas gift! ($2.50)

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IS THERE A GOD? . . . . . *Wieman, Macintosh, Otto*

Dr. Charles Clayton Morrison presents an Introduction, also a synopsis of each chapter of this book, which brings together the "Conversation" of three modern philosophers on the subject of God. ($2.50)

THE DAILY ALTAR . . . . . *Willett-Morrison*

Most "devotional books," as everyone knows, are superficial, often cheap. But this little volume is distinguished for its literary character, as well as for its inspirational value. Has already found place in more than 100,000 homes. (Cloth, $1.00. Full leather, $2.50.)

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